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A
Course of Lectures,

ON THE

P R O P H E C I E S

THAT REMAIN TO BE FULFILLED.

DELIVERED IN THE BOROUGH OF SOUTHWARK,
AS ALSO AT THE CHAPEL IN GLASS-HOUSE YARD,
IN THE YEARS M DCC LXXXVIII, IX, XC.

By ELHANAN WINCHESTER.

REPENT ; FOR THE KINGDOM OF HEAVEN IS AT HAND.

IN THREE VOLUMES.

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A
S Y L L A B U S,
O F T H E
L E C T U R E S.

VOLUME I.
PREPARATORY DISCOURSE.

Rev. i. 3.

“ Blessed is he that readeth, and they that hear, the words
“ of this Prophecy ; and keep those things which are
“ written therein : for the time is at hand.”

INTRODUCTORY LECTURE.

Upon the fulfilling of Prophecy ; plainly shewing, that
we are to understand the Prophecies, *generally*, in their
most PLAIN and OBVIOUS sense.

LECTURE I.

The call of Abram—The promises made to the Patriarchs,
by which the land of Canaan was given to them and their
posterity, for a possession, in which the boundaries are
mentioned : Collected from the Scriptures.—Observations
upon the same.—A brief historical account of the first
Covenant, from its being made, mutually agreed upon,

and confirmed, between God and Israel at Mount Sinai, to its abrogation, at the death of Christ, and final dissolution, at the destruction of Jerusalem by the Romans.—Observations upon that Covenant; designed, chiefly, to correct some mistakes that have been made respecting it.

LECTURE II.

The New Covenant which God will make with the house of Israel, and with the house of Judah, in the latter days—With observations on the same.

LECTURE III.

The return of the Jews to their own land is certain.—It is highly probable that the Turkish empire shall be weakened, but not destroyed, in order for this event to take place.—The manner in which the Jews shall settle the country at first.—They shall dwell very securely.—After a time, their enemies shall combine against them; many nations shall join one leader, (supposed to be the Grand Turk, or chief prince of the Mahometans:)—This army shall pass through the land of Israel like a furious storm; shall prevail; and even take the city Jerusalem, and shall reduce the inhabitants to a state of the greatest distress: But, at the last, deliverance shall come, suddenly and unexpectedly.—Why God shall suffer this dreadful scene to take place, after the return of the Jews to their own land.

LECTURE IV.

The personal appearing of *Jesus Christ*, or the manifested **JEHOVAH**, will prevent the enemies of the Jews from completing their diabolical designs.—Some of the prodigies that shall attend his coming: He shall descend to the Mount of Olives; the earth shall shake, the mount shall

shall cleave in sunder, and the Valley of Judgment shall be formed.—The total destruction of the enemies of the Jews.—The means, circumstances, and designs of the same.

LECTURE V.

On the personal appearance of CHRIST.—This a plainly revealed Scripture truth, or prophecy, of great importance : not yet fulfilled, but certainly shall be. The circumstances and necessity of the same.

LECTURE VI.

Some of the glorious events that shall take place at the Coming of CHRIST ; as the resurrection and changing of the saints, &c. and the conversion of the Jews : all which require his personal appearance.

A SERIOUS MEDITATION

Upon the Subjects of the two foregoing Lectures.

LECTURE VII.

The great army that shall gather to make war against Christ after his coming.—The destruction of the same.

LECTURE VIII.

The destruction of the enemies of Christ, farther considered, and proved from many Scriptures; and also that the Beast and False Prophet shall be cast alive into a lake of fire and brimstone; and Satan shall be bound and shut up in the abyss, for a thousand years.

VOLUME II.

LECTURE IX.

A preliminary Lecture upon the MILLENIUM, &c. containing some Observations upon several Systems that have been broached, pointing out some of their defects, and giving some reasons why these matters have been so much bewildered, and so little understood,

LECTURE X.

The universal kingdom of Christ over the whole earth.—Its outward blessings enumerated; such as, righteous government; universal and constant peace, through the whole period; all enmity shall be destroyed from among the animals; the curse shall be taken from the earth, and it shall yield amazing increase, with very little labour.

LECTURE XI.

The Subject of the outward blessings of the MILLENIUM continued—Women shall probably bring forth children then without danger, and with little or no pain; being delivered from the curse pronounced at the fall.—No Children shall die in their infancy, nor any persons, except rebellious sinners, during the whole period: but health, ease, happiness, and long life, shall be restored to mankind as before the flood, and more abundantly.—In consequence of these blessings, there shall be an inconceivable increase of inhabitants in the world during the MILLENIUM.—A Calculation made upon certain suppositions: the numbers immense, How will they find room to dwell on the earth? Answered. What will they do for food? Twelve answers given to this question.

LECTURE XII.

The spiritual blessings of Christ's kingdom described; such as, The universal knowledge of God: His law being written in the hearts of men, shall cause universal and constant obedience to his will.—Vice will then be much more rare on earth than Virtue is now: proved from several considerations.—The great obstructions that now hinder the success of the Gospel shall then be removed; and the knowledge of the glory of God shall in consequence, fill the whole earth.—A living infallible Judge, the watchmen of Zion seeing eye to eye, the Church being one as the Father and Son are one, and holiness becoming general—shall produce these great and surprising effects.

LECTURE XIII.

Some Observations upon Ezekiel's visions of the Holy House, and of the entrance of the Lord into it by the east gate: tending to prove the certainty of Christ's personal descent to dwell and reign on the earth, during the Millenium.

A DISCOURSE

Upon the universal Kingdom of CHRIST on Earth, and the Blessings thereof.

Zech. xiv. 9.

“ And JEHOVAH shall be King over all the earth: In that day shall there be one JEHOVAH, and his name one. .

LECTURE XIV.

The recovery of the whole house of Israel, even all the twelve tribes.—Their settlement in their own land, no more to be removed

removed—And the new division of the land, different from what it was in JOSHUA's time, or ever since.

LECTURE XV.

The astonishing fruitfulness of the land of Canaan in former times, and the great numbers of people that dwelt therein, especially in the reigns of DAVID and SOLOMON.—Its present barren state no objection to Divine Revelation.—Prophecies of its glorious and flourishing condition under the government of the Lord, with respect to the plenty that shall abound, and the vast multitudes of people that shall dwell therein.

LECTURE XVI.

The glorious and flourishing condition of the land of Israel under the government of the Lord, with respect to the safety, pleasantness, and healthfulness of that happy country, in the time of the Millenium.

LECTURE XVII.

The MILLENIAL WATERS:

And the happy Effects they shall produce.

LECTURE XVIII.

The RESTORATION OF SACRIFICES:

Proved from the Prophecies, and accounted for; and shewed to be consistent with the most exalted State of Christianity.

LECTURE XIX.

The great Respect with which the Descendants of Jacob shall be treated by all People: And some Observations upon their History, and the Prophecies concerning them.

LEC-

LECTURE XX.

All Nations shall assemble at Jerusalem, in the Millenium, from year to year, to worship the King JEHOVAH of hosts, and to keep the Feast of Tabernacles.—Prophecies of this great event—Observations upon the same.

LECTURE XXI.

The Prophecies of all nations speaking one language in the Millenium considered—Observations upon the language of mankind being confounded at the time of the building of Babel, and of the gift of tongues at the day of Pentecost.

LECTURE XXII.

A Recapitulation of the subject. The importance of attending to the Prophecies.—A common Objection answered The Conclusion of the Prophecies, as far as they relate to the Millenium.

VOLUME III.

LECTURE XXIII.

The end of the Millenium.—Satan shall be loosed to deceive the nations of the earth, and shall have great success at first, but a total and final defeat at last—This the most dark and gloomy scene that hath ever taken place: yet some probable reasons are offered, why God may suffer it.—This the last and greatest rebellion that shall be raised against the glorious Messiah; which he shall defeat and destroy, as easily as God destroyed Sodom and Gomorrah, and by the same means.—The Devil and his angels cast into the lake of fire and brimstone—Observations upon the fallen angels; and upon their dreadful punishment.

LECTURE XXIV.

Prophecies, That GOD shall judge the World—That he shall judge the quick and the dead, and all creatures, by JESUS CHRIST; by whom he created all things, upholdeth all things, and redeemeth all; Who is the Head of all principality and power, and to whom all things are given.—The Testimony of CHRIST himself, and of his Apostles, respecting this important matter.—The qualifications which our Saviour possesses, which shew him to be fully sufficient to be the great Judge of the world.—Some of the designs of GOD in appointing a Day of publick Judgment.

LECTURE XXV.

ON THE GENERAL RESURRECTION: AND THE
LAST JUDGMENT.

The Throne of Judgment on which our Lord shall sit—The second or general Resurrection of the dead, an event plainly foretold—What those Books may be supposed to be that shall be opened—The Rules by which mankind shall be judged—Concerning the Book of Life—Many names shall be found written in the Book of Life, in the Day of Judgment, which were not found there at the beginning of the Millenium. From this a separate state of conscious existence after the death of the body is proved: and that God carries on his work of Grace during the intermediate state.

LECTURE XXVI.

ON THE LAST JUDGMENT, CONDEMNATION, AND
DREADFUL PUNISHMENT OF THE WICKED.

Many Passages in the words of Christ and his Apostles speak of a state of future positive pain, torment, and punishment, more dreadful than any thing that can be

experienced in this life. Those very severe pains are to be executed after the Judgment; and must be dreadful beyond description.

LECTURE XXVII.

ON THE CONFLAGRATION.

Which shall immediately follow the last Judgment, and the condemnation of the wicked; by which the globe shall be dissolved, and turned into a lake of fire. The means whereby this may be accomplished; and the designs of God therein.

LECTURE XXVIII.

On the last dreadful punishment of the rebellious, in the lake of fire and brimstone, which is the second death. In which the final place of punishment, the lake of fire, is shewn to be the world on fire, and the heavens and earth dissolved, or melted. The dreadfulnefs of the torments that shall be endured. And a brief description of some of those horrid crimes, that are thus threatened. The methods by which many evade the force of these awful threatenings, their reasoning contrary to the evident meaning of the scriptures.—The designs of God in thus punishing his Creatures. Some questions answered.

LECTURE XXIX.

The New Creation or Renovation of the heavens and earth after the Conflagration :—And the descent of the New Jerusalem from God out of heaven, and the designs of God therein.

LECTURE XXX.

Some farther account of the New Creation, and of the New Jerusalem, which shall come down from God out of heaven. Including the substance of a little piece written by the Rev. MORGAN EDWARDS upon the same subject, entitled,

“LAST-NOVELTIES.”

LECTURE XXXI.

Prophecies of the final Restoration of all men ; collected from the Sacred Scriptures. With some brief Observations upon them.

LECTURE XXXII.

New Testament Prophecies in favour of the doctrine of the Universal Restoration.

Advertisement.

THE following Lectures, sufficient to form a fourth Volume, have been delivered at the Chapel in Glasshouse Yard ; but could not be included in Fifteen Numbers, as several new Lectures were added that were not mentioned in the Proposals ; but as several of the Subscribers who heard them, have earnestly desired their publication, they are respectfully informed, that when four hundred copies are subscribed for, the author will put the work to press ; but he is by no means willing to intrude upon the generosity of his Subscribers by exceeding his first Plan. But in prosecuting the work its Verity and high Importance arose with such new and almost irresistible energy upon his mind, that he found it impossible to compress his thoughts in the prescribed limits ; and therefore those who wish to subscribe for the fourth Volume, are desired to send in their names to the Author, as soon as convenient, or deliver them in at the Chapel in Glasshouse-Yard, where a Book will be kept open for the purpose.

SYLLABUS to VOLUME IV.

LECTURE XXXIII.

The Prophecies of the return of the Captivity of Sodom and her daughters, Samaria and her daughters, and Jerusalem and her daughters considered; and the doctrine of the GENERAL RESTORATION deduced therefrom, in opposition to both ENDLESS DAMNATION, and ANNIHILATION.

LECTURE XXXIV.

The unfathomable counsels of God in shutting up the Jews together in unbelief, that he might have mercy upon all, set forth;—by which many Scriptures, otherwise very hard to be understood, become perfectly plain and easy.

LECTURE XXXV.

That grand and glorious Event of our blessed Saviour's going and preaching the Gospel to the Spirits in prison who were disobedient in the days of Noah.

LECTURE XXXVI.

The Designs, or Purposes for which the Gospel was preached to them. Some popular Objections answered.

[These two Lectures will contain the substance of several Discourses which the Author delivered upon these subjects in London, from May 25, to June 15. 1788.]

LECTURE XXXVII.

The History of Nebuchadnezzar. He is considered as a most striking figure of Lucifer, or the chief prince of the fallen angels; in his rebellion against God, ambition, tyranny, pride, cruelty, and universal dominion.

LECTURE XXXVIII.

The history of Nebuchadnezzar continued—his amazing state of degradation, humiliation, and re-exaltation:—

His

His confession of faith, and the plain marks of his wonderful and most miraculous conversion to God.—Nothing can be impossible to Him who wrought so great a change in that haughty tyrant. And there is reason to believe that the same God will finally bring his most stubborn enemies, the haughty monarchs of the earth, and the fallen angels themselves to humble themselves before him, and finally to love and praise Him their great Creator and Restorer.

LECTURE XXXIX.

The total destruction of the city and kingdom of Babylon, according to the express words of prophecy, considered as typical of the certain destruction and total annihilation of the kingdom of Satan and evil out of the universe.

LECTURE XL.

The great Jubilee under the Law considered as a most glorious figure of the final and universal Restoration of all Intelligences.

LECTURE XLI.

CHRIST considered as Mediator—His universal authority over all; the Designs of God in giving him all power and authority, viz. that he should subdue and restore all:—This being accomplished, he will resign the kingdom with infinite honour to the Father, that God may be All in All. This the closing scene of Revelation, and the grandest of all by far.—JOSEPH, in his administration over Egypt, considered as a lively figure of CHRIST as Mediator.

LECTURE XLII.

A brief recapitulation of the whole Course of Lectures. Conclusion.

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Course of Lectures,
O N T H E
P R O P H E C I E S
THAT REMAIN TO BE FULFILLED.

DELIVERED IN THE BOROUGH OF SOUTHWARK,
AS ALSO, AT THE CHAPEL IN GLASSHOUSE-YARD,
IN THE YEAR 1789.

BY ELHANAN WINCHESTER.

REPENT; FOR THE KINGDOM OF HEAVEN IS AT HAND.

V O L. I.

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M.DCC.LXXXIX.



A
COURSE OF LECTURES,
ON THE
P R O P H E C I E S
THAT REMAIN TO BE FULFILLED.

I.
A PREPARATORY DISCOURSE,
Designed as a PREFACE.

REV. i. 3.—“ *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*”

BEING about to deliver a Course of Lectures on the Prophecies which remain to be fulfilled, I could not think of a passage of Scripture more proper to engage our earnest attention to the words of prophecy, and that seemed more likely to inspire us with those dispositions of mind, and that propriety of conduct, necessary for us, if we would wish to understand the Scriptures, than this, which I have chosen for the subject of our present meditation.

It is of very great importance to conduct ourselves in such a manner as to obtain and receive blessings from the Lord; and there is nothing but we should

be ready to do or suffer, to gain the plaudit of our Judge and Saviour.

But it frequently happens that blessings are proposed to men upon terms so simple and easy, that they reject them out of scorn ; though they would do much more to obtain them, provided they might follow their own wills.

This was the case with Naaman, the Syrian, who came into the land of Israel to be healed of his leprosy : He brought ten talents of silver, and six thousand pieces of gold, and ten changes of raiment, all which he would have given, with the utmost pleasure, to have been cleansed ; but when the prophet Elisha sent a messenger unto him, saying ; “ Go and wash in “ Jordan seven times, and thy flesh shall come again “ unto thee, and thou shalt be clean ;” far from being thankful, and freely accepting so great a blessing upon such easy terms, he was very wroth, and thus with resentment expressed himself : “ Behold, I thought, he “ will surely come out to me, and stand, and call “ upon the name of JEHOVAH his God, and strike “ his hand over the place, and recover the leper. Are “ not Abana and Pharpar, rivers of Damascus, better “ than all the waters of Israel ? may I not wash in “ them, and be clean ?” And we are informed, that he turned, and went away in a rage, and would, doubtless, have lived and died a leper, had not his servants, more considerate than their master, thus reasonably argued the case with him : “ My father, if the prophet “ had bidden thee do some great thing, wouldest thou “ not have done it ? how much rather, then, when he “ saith

“faith unto thee, Wash and be clean?” He tried the experiment, and obtained the invaluable blessing.

In the words under our consideration, we are pronounced blessed, if we read, hear, and keep the words of this prophecy. May this blessing be mine, and may it be yours, that both “he that soweth and he that reapeth, may rejoice together!” Need any more be said to engage you to attend the following Course of Lectures; in which vast numbers of prophecies yet remaining to be accomplished, will be considered, compared, and explained, according to the analogy of Scripture; among which, many of the wonderful predictions written in this book will be attended to: which I trust, will be a work acceptable to God, and highly pleasing and profitable to man.

To have the approbation of our God, to know that he approves of our conduct; must be a very great encouragement, in all our searches and researches after the truth of prophecy: to know not only, that he hath *not* forbidden, but that he hath *commanded* us, to search diligently after those things which he hath been pleased to reveal unto us; must serve to animate our minds, while we enter into the glorious consideration of those important mysteries, that have been revealed by the Holy Ghost to the prophets, and which are shortly to have their accomplishment.

It is the opinion of some persons, and even some of those that profess the Christian religion, that nothing is more dangerous than to study the prophecies, or to seek to understand them; especially those that are written in this book of the Revelation: Whereas, the plain matter of fact is, that the glorious God will esteem himself highly

highly honoured, if we will pay a diligent regard to those things which he hath been pleased to reveal.--- Suppose a man of the most distinguished abilities, and the highest eminence, was speaking in a congregation, and his auditors, instead of listening to him, should be attending to other matters, of little or no consequence ; would it not put a great slight upon the speaker ?--- Would it not evidently shew that they meant to dishonour him ?---Thus ; seeing that the eternal JEHOVAH hath spoken to us, in his word, those great and important things, that intimately concern each and every one of us ; if we attend not to him, we are guilty, in his sight, of pouring contempt upon his word, upon his authority, upon his Spirit. Since God is the speaker, since God is the great inditer of these sacred prophecies ; it becomes us to read them with attention, and diligently to search into their meaning, that we may know the great things of God ; that we may be acquainted with those matters of fact that will soon be realized.---Hence, to encourage us to the greatest diligence and industry in this matter, God hath been pleased to pronounce, in a remarkable manner, a blessing upon the readers, and hearers, of the words of the prophecy contained in this book.---*Blessed is he that readeth, and they that hear, the words of this prophecy, and keep those things which are written therein : for the time is at hand.* Let us therefore, in the first place, consider, what tempers, or dispositions of mind, are necessary, in order that we may be entitled to the blessing here promised.

First---Diligence is recommended, in an especial manner. Diligence, in all things, is necessary and requisite. A man that is diligent in his common business, shall

be advanced : *he shall stand before kings ; he shall not stand before mean men* : Whereas, he that is idle and slothful, shall lose the advantages already procured, as well as miss of those which he might have obtained. Hence if we would acquire divine wisdom, the Scriptures recommend diligence and industry to us : great *earnestness* is required of those who would obtain a knowledge of the things of GOD ; you must set your desire to the matter.---‘ If thou criest after knowledge, and liftest up
‘ thy voice for understanding ; if thou seekest her as
‘ silver, and searchest for her as for hid treasures : then
‘ shalt thou understand the fear of the Lord, and find
‘ the knowledge of GOD.’ It is not to the idle, to the lazy, the careless, and the indifferent, that these blessings are promised : but it is to the diligent, the industrious, the careful man ; who looketh diligently to the sacred pages ; who searcheth there for the Divine will : who seeketh for it more than for hidden treasures.

But again---It is necessary, if we would obtain this blessing, that we come with hearts emptied of self ; I was going to say, filled with child-like simplicity. Not the wise, nor the self-opinionated ; not those possessed of a vain conceit of their own knowledge ; can obtain the blessing here promised. The nature of our Saviour’s religion is, to bring our hearts to be humble, to be simple, to be like children ; for---
‘ Except ye be converted, and become as little chil-
‘ dren, (saith our divine Redeemer) you shall in no
‘ case enter into the kingdom of heaven.’ St. Peter gives us most excellent advice in his first Epistle, and at the beginning of the second chapter : there he saith---‘ Wherefore, laying aside all malice, and all
‘ guile,

‘guile, and hypocrisies, and envies, and all evil-speakingings; as new-born babes, desire the sincere milk of the word, that ye may grow thereby.’---This temper and disposition of soul, is absolutely necessary and requisite, in all those who would search, with success, in the sacred treasures of the prophetic writings.

Next---We must consider that faith is necessary, if we would profit by the sacred pages, and especially those of a prophetic kind. We must have true faith; that is to say, we must believe that these are the words of God; and that he will perform them, in his own time. The gospel itself, cannot profit the hearers that do not mix it with faith, as the apostle justly observes, in his Epistle to the Hebrews; where he says, ‘For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.’ If we would profit by the sacred writings, we must believe, truly and firmly believe, that the eternal JEHOVAH, who hath pronounced the promises, will, in his due time, perform them. We must lay down two infallible rules, in order to conduct us through the labyrinth of prophecy.

First---That God is not a man, that he should lie; nor the son of man, that he should repent; that he will not change, nor alter the thing that is gone out of his mouth. And, secondly---If the prophecies appear to us difficult, and our reason be ready to cry out, They cannot be fulfilled, plainly and literally; we should remember God’s maxim---‘Is there any thing too hard for me? is any thing too hard for JEHOVAH?’ Or, as the Angel expresses it to the Virgin Mary---‘For with God

GOD nothing shall be impossible !' When we consider these things as we ought, our faith grows bold, strong, active and vigorous ; and especially, when we consider the wonderful things which God hath already performed : The great things which he hath done, shew what he can do. When we consider, for instance, the prophecies respecting the incarnation of our Lord and Saviour ; how inconceivable they must have appeared to reason, at the time of their delivery !---' Behold, a virgin shall conceive, and bear a son, and shall call his name *Immanuel* : ' Reason would have said---This prophecy is impossible ; it cannot be literally fulfilled : we must understand it in some spiritual way, if we are to understand it at all : for a virgin can never conceive, she can never bring forth a son ; still less, can she conceive, and bring forth one worthy of the name Immanuel, GOD *with us* : a child who shall be both GOD and man in one person ; whose name shall be called---' Wonderful, Counsellor, the ' Mighty God, the Everlasting Father, and the Prince ' of Peace.' This can never be literally fulfilled.---But, in the Lord's own time, this prophecy, however extraordinary, and apparently impossible, was punctually accomplished : the *virgin* Mary did conceive ; she did bear a son, the holy child *Jesus* ; he is called---Immanuel, GOD *with us*, the *Wonderful, Counsellor, the Mighty God, the Father of the Everlasting Age, and the Prince of Peace*. This prophecy having been so exactly fulfilled ; we have no reason to scruple, but that the power of GOD is sufficient to perform whatever else he hath declared.

But, if we would understand the words of GOD rightly, and especially those grand, important truths,

which are contained in the prophecies ; we must enter practically into the subject : we must do the will of God. Our Saviour gives this rule to mankind, if they would even know of the doctrine itself, whether it was true, or whether he spake of himself : he directs them to *do* the will of God ; to love the Lord God, with all their hearts, with all their souls, might, mind, and strength. Men who expect to understand religion, by easier methods than their common business, or other matters, greatly mistake. Some suppose, that though they cannot enter into any thing else perfectly, without practice ; they may enter into religion, and have a competent knowledge of it, by theory alone : but our dear Saviour says--‘ If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.’ This is the most excellent of all rules ; and can never be too much insisted upon, and adhered to. A practical knowledge is the best of all ; and it can hardly be supposed, that God will open the mysteries of his kingdom to those who take no pains to practise his commands. When JEHOVAH was about to destroy Sodom and Gomorrah, Admah, and Zeboim ; he said,---‘ Shall I hide from Abraham that thing which I do : for I know him, that he will command his children, and his household after him ; and they shall keep the way of JEHOVAH, to do justice and judgment.’ And the prophet saith --- ‘ Surely, the Lord will do nothing, but he revealeth his secret unto his servants, the prophets.’ And the Psalmist thus expresses the matter --- ‘ The secret of JEHOVAH is with them that fear him, and he will shew them his covenant.’

Having premised these necessary tempers and dispositions

sitions of mind ; I now come to consider, the blessing which is pronounced upon *him that readeth, and upon those that hear, the words of this prophecy, and keep those things which are written therein.*

Mankind are exceedingly desirous to know future events. There is scarcely any disposition which is stronger in men, than an earnest desire to know what shall be in time to come : it was so from the beginning, is now, and must be so, while human nature continues the same. Hence *God's* people, of old, were extremely apt to turn aside to astrologers, magicians, necromancers, soothsayers, and others ; who pretended to foretel future events. This, *JEHOVAH* forbade, in the most positive and peremptory manner ; but, at the same time, that they should not be at a loss for instruction, he promised them constant communications of his will by the prophets ; and, especially, by his Son, that *prophet like unto Moses* ; to whom they were commanded to hearken, in all things. The sacred canon, being now filled up, contains a full, plain, and clear account, of all the great events that have happened, or shall happen, to mankind, and to the globe on which they dwell ; from the beginning of time, to the final consummation of all things. Hence, the blessing that shall be to those that read, and that hear the words of this prophecy, is--- That they shall come at the knowledge of future events, in a way that *JEHOVAH* approves of ; in a way that shall do the highest honour to him : in a way wherein he shall manifest himself to their souls, and bless them abundantly. The great and glorious *God*, doth not desire that we should live in ignorance : he has therefore furnished us, in the most glorious manner, with the means of useful knowledge.

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ledge. That book which contains the fates of men, the fates of empires, and of the globe itself; is within our reach, and open to our view. Would you wish to know your own personal fate? Look at your character, as represented in the Bible; and you shall there find the blessings, or the woes, that must inevitably be your portion, continuing in the state in which you now are.--- Would you wish to know the fate of empires? Behold them exactly described in the sacred pages.--- Would you wish to know the fate of the world in which you live? You have there the best information: You are thereinformed, by JEHOVAH himself, of the great things that he will perform: You are told, that the time is nigh at hand, when the Lord Jesus himself shall descend! when he shall come in his own glory, with the glory of the Father, and with all the holy angels. Then the spirits of those that sleep in Jesus, shall *God* bring with him: he will raise their bodies from the grave: they shall have a part in the first resurrection. The living saints shall then be changed; they shall be caught up to meet him in the air; and so shall they ever be with the Lord. He shall descend to earth: no more to suffer, bleed or die; but, as an Almighty Conqueror; to rule, till all his foes are made to submit to him, or fall before him.

In this blessed volume you are also told, that the nations of the world shall form great opposition against the Redeemer and his kingdom: that they shall seek to cast off the yoke of God, and his Christ; to break their bands asunder, and cast their cords from them: but that JEHOVAH shall laugh them to scorn, and have them in derision: that he will speak to them in
his

his wrath, and vex them in his fore displeasure : that, in despite of all their attempts to destroy, or overthrow, the kingdom of Christ; he shall take to himself his great power, and shall have dominion from sea to sea, and from the river unto the ends of the earth : that all the inhabitants of the world shall bow before him, and his enemies shall lick the dust. You are informed, in the sacred pages, that he will punish those who rebel; but will exceedingly applaud, and highly reward, those who serve him in the present time; by making them kings and priests unto God, and his Father; and they shall reign with him upon the earth : he will reward them, according to the improvement of the talents with which he hath entrusted them. He that, with the pound which his lord bestows, by improvement, gaineth ten pounds, shall have dominion, or authority, over ten cities; and he that gaineth five, shall be over five cities : And all who behave well in their station, shall have that high plaudit of their Judge---*Well done, good and faithful servant.* Thus the blessed Saviour of mankind, will justly dispense punishments and rewards.

You are informed, in this wonderful book, that the kingdom of our Saviour shall take place : that he shall restore the earth, take away the curse, and cause the ground to be fruitful : that he shall bring men to fear, know, love, and serve JEHOVAH, through the world : that Zion's watchmen shall see eye to eye; that they shall lift up their voices together, and sing in the ways of JEHOVAH, when he shall bring again Zion : that they that believe in the name of Jesus Christ, shall be one, as the Father and Son are one : the church shall look forth as the morn, fair as the moon, clear as the sun,

fun, terrible as an army with banners : that the glorious and blessed Redeemer shall reign, till iniquity shall hide its baneful head ; till righteousness shall be exalted ; till it shall run down as streams, and as an overflowing flood. And whereas now it is hard to find virtue, it shall then be more difficult to find vice. The glorious Redeemer will rule and reign, till the whole earth shall be full of the knowledge of JEHOVAH, as the waters cover the sea. The nations shall say ---
 ‘ Come ye, and let us go up to the mountain of JEHO-
 ‘ VAH, to the house of the God of Jacob ; and he will
 ‘ teach us of his ways, and we will walk in his paths.’
 Wars shall be known no more during that period ; no more shall the sword be used. Confused noise shall not be heard ; nor garments be seen rolled in blood.
 ‘ They shall beat their swords into plough-shares,
 ‘ and their spears into pruning-hooks. Nation shall
 ‘ not lift up sword against nation ; neither shall they
 ‘ learn war any more : but they shall sit every man
 ‘ under his vine, and under his fig-tree ; and none shall
 ‘ make them afraid : for the mouth of JEHOVAH of
 ‘ Hosts hath spoken it.’

These are some of the great and glorious things which you are to hear treated of in the course of these Lectures. If you follow the sacred pages further, you will find, that beautiful as this state is, it must have an end : lovely and pleasant as the Millenium is, itself must come to a close. In fact, *that* state of the earth is intended as a medium, or a middle state, between its present corrupted, and its final glorious and blessed state : it therefore partakes, in some sort, of the imperfection of the present, and, in some sort, of the perfec-
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tion of that which is to succeed it; so that it is a middle state, neither wholly earthly, nor wholly heavenly. But if we believe the words of the prophecy in this book, an awful scene must take place: The evil apostate angel is to be loosed from his dreary prison, and shall go forth to deceive the nations of the earth; when all parts of the same shall be filled with multitudes of men; he shall go forth to make one grand, and (blessed be God) last attempt, against the kingdom and interest of the Lord Jesus Christ: he shall deceive the nations that dwell in the four corners of the earth: he shall gather them together in battle; the number of whom is as the sand of the sea: they shall go up, and compass the camp of the saints about, and the beloved city; but, far from being able to overthrow the Lord's Anointed, or his cause, they themselves shall be overthrown; fire from God, out of heaven, shall devour them, as the inhabitants of Sodom and Gomorrah were devoured, of old. Then satan, who deceived them, shall be taken, and shall be cast into the lake of fire and brimstone, with the beast and the false prophet, those great deceivers of mankind. Christ shall then call the rest of the dead out of their graves.

There is to be a general resurrection: the dead, small and great, are to stand before God. Then comes the awful judgment: the books are opened; and there is another book opened, which is the Book of Life: and the dead will be judged out of those things which are written in the books, according to their works. Death and hell shall give up the dead which are in them; the sea shall give up the dead which are in it; and they shall be judged, every man according to their works.

works. Then the dread sentence shall be pronounced upon the ungodly---*Depart from me, ye cursed, into aionion fire, prepared for the devil and his angels.* Who-soever shall not then be found written in the Book of Life, shall be cast into the lake of fire.

Then shall Christ and his people ascend to Heaven. ---Would you wish farther to survey the condition of the world in which we dwell? The sacred pages intimate, that the globe, which is at present the theatre of our crimes, is likewise to be the very place of our punishments. In vain some people reason away the fire and brimstone of the New Testament : They say---It is a figure of the wrath of God. But the wrath of God is spoken of apart : the punishment of loss, is as clearly expressed as that of sense. *Depart from me*; that is the punishment of loss :---*Go into aionion fire* ; there is the punishment of sense. The terraqueous globe shall be turned into a lake of fire. It was once a lake of water ; all the fountains of the great deep were broken up ; the windows of heaven were opened ; the rain descended in torrents ; and the inhabitants of the world were drowned : So shall the world be overwhelmed with fire. The apostle Peter speaks of scoffers, who shall come in the last days, ‘ walking after their own lusts ;’ and saying---‘ Where is the promise of his coming ? for, since ‘ the fathers fell asleep, all things continue as they ‘ were, from the beginning of the creation. For this ‘ they willingly are ignorant of, that, by the word of God, ‘ the heavens were of old, and the earth standing out of ‘ the water, and in the water ; whereby the world that ‘ then was, being overflowed with water, perished : but ‘ the heavens and the earth, which are now, by the same
‘ word,

‘ word, are kept in store ; reserved, unto fire, against the
 ‘ day of judgment, and perdition of ungodly men.’ As
 certain as the world was once overflowed with water, in
 the days of Noah, and the flood came upon that genera-
 tion of ungodly men ; so certainly, fire, from heaven, and
 fire from earth, shall consume, or melt, the terraqueous
 globe. Through all the receptacles of water, and all the
 tracts of land, nothing shall be seen, nothing shall be
 discernable, but one vast prodigious fiery ruin ! ‘ The
 ‘ day of the Lord will come as a thief in the night ; in
 ‘ the which the heavens shall pass away with a great
 ‘ noise, and the elements shall melt with fervent heat :
 ‘ the earth also, and the works that are therein, shall be
 ‘ burnt up. Seeing then, that all these things shall be
 ‘ dissolved, what manner of persons ought ye to be, in
 ‘ all holy conversation and godliness ? looking for, and
 ‘ hastening unto, the coming of the day of God ; wherein
 ‘ the heavens, being on fire, shall be dissolved ; and the
 ‘ elements shall melt with fervent heat.’

Nothing can be more plain, nothing can be more
 express : and I am not afraid to venture the whole truth
 of Divine Revelation, upon the certainty of that awful
 event. The flood of waters once overwhelmed the
 globe, and turned it into a watery lake : so certainly will
 the world be burnt up with fire ; and the terraqueous globe
 shall doubtless be turned into the lake of fire and brim-
 stone. Some may be ready to say, that the ocean would
 be sufficient to quench any fire whatever, that might
 break out in the earth ; but such know nothing of the
 matter. I have heard a great philosopher assert, that
 there is fire enough in the very ocean itself, if God should
 be pleased to let it loose, to consume all things, and to

melt the whole globe of earth : and that when the sea should give up its dead, there is no doubt but it would also give up its fire. There is fire enough in all bodies to dissolve them ; and it is owing only to the restraining power of JEHOVAH, that this raging element does not burst forth, and gain an ascendancy over all the others.

Water once prevailed over all, and drowned the world ; but shall never thus prevail again ; being restrained by the word of God. The *wind*, at the command of the Creator, passed over the earth, and prevailed to the assuaging of the waters ; and *fire* shall, in its turn, prevail. The globe on which we dwell, is reserved, or kept in store, unto fire, against the day of judgment, and perdition of ungodly men. And Oh ! what an awful consideration is this ; that those who have transgressed, and have remained impenitent, shall be cast, soul and body, into the lake of fire and brimstone ! He that believes, and seriously considers, the dreadfulnefs of that punishment, will not dare to ridicule it. I am not at all ashamed, boldly and openly, to bear my testimony to the truth and reality of the literal sense of prophecy ; however I may be laughed at, and ridiculed, by the men of this dissolute age. I do not doubt but Noah was ridiculed, when he told the old world, that God would destroy all living from the face of the earth, by a flood of waters : (especially, if the ocean was concealed in the bowels of the earth, as some suppose ; and that it never had rained, but that the earth had always been watered by mist, as seems most likely.) Doubtless, they judged the waters could not possibly overwhelm the dry land ; and therefore treated the old patriarch with the greatest contempt : But the long-threatened, long derided period came

came at last ; when the fountains of the great deep were broken up, and the windows of heaven were opened, and the rain descended forty days and forty nights, and all creatures that had breath in their nostrils, and that were in the dry land, died ; except those who were preserved in the ark. Therefore, since the apostle Peter tells us---that ‘ The heavens and the earth, which are
‘ now by the same word, are kept in store, and reserved
‘ unto fire, against the day of judgment and perdition
‘ of ungodly men ;’ I cannot see any reason at all, why we should not believe, that God’s threatening of the general conflagration, and fiery lake, will be as fully and exactly, yea, and as literally accomplished ; as those which he denounced against the old world were fulfilled, when the unexpected flood of water came upon the ungodly inhabitants, who had long laughed at the idea.

But our globe is not doomed to remain to all endless eternity in this state, any more than it was to continue always overwhelmed with water : Blessed be God, a more glorious scene opens to view.---‘ We, according
‘ to his promise, look for new heavens, and a new earth,
‘ wherein dwelleth righteousness.’——Fire can only dissolve ; it cannot annihilate. In the new earth, there shall be no more sea ; the ocean will be no more wanted : and this shews the difference between the earth in its present, from what it will be in its new created state. Even in the Millenium, the ocean shall be of the greatest use that ever it was ; and the ships of Tarshish shall wait upon God, to bring his sons from far, and his daughters from the ends of the earth ; but in the new creation, there shall be no more sea. When God came forth to create the earth, in the beginning, it was without form,

and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters; and he created light; then divided the waters; then gathered the waters under the firmament together, and caused the dry land to appear, and formed our terraqueous globe. So will he come forth, by his creating power, in his Chariot of Love, upon his throne of glory, and will create the world anew: He shall say---*Peace, be still*---to the raging, fiery waves: they shall subside. All combustibles being consumed, the smoke shall cease to ascend, and the fire shall burn no longer.

The new creation shall then commence: the earth, and its heaven or atmosphere, shall be restored; and created anew by his all-powerful hand, far more beautiful than we can conceive. John says---‘I saw a new heaven, and a new earth: for the first heaven, and the first earth, were passed away; and there was no more sea. And he that sat upon the throne said, Behold, I make all things new: and he said unto me, Write; for these words are true and faithful.’ And God, by Isaiah, says---‘For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind.’ A new earth, in which dwelleth righteousness, and righteousness only: a new earth, in which there will be no more sin, no more sorrow, pain, nor death; for the former things shall be passed away: whereas, in the Millenium, sin and pain, sorrow and death, may enter: *For he that shall die an hundred years old, shall die a boy; but the sinner, being an hundred years old, shall be accursed*: that is, those that are cut off at an hundred years old, will be looked upon as dying in a state

a state of childhood ; and they will be cut off on account of their transgressions. But, in the new earth, there shall be no more death ; neither sorrow, nor crying ; neither shall there be any more pain : for the former things shall be passed away. To the new earth, that holy city, the New Jerusalem, shall descend, from God out of heaven : in that glorious vehicle shall all the saints descend to the earth, from whence they ascended at the conflagration. In this city, the throne of God and the Lamb shall be : a glorious city this ! whose gates, walls, &c. shall be described to you in proper time. This city, the habitation of holiness, shall descend to the new earth ; which appears to be man's final abode : at least, the Scripture carries us no farther. The city shall shine like the sun : its gates shall be of pearls ; they shall stand open continually : the kings of the earth shall bring their glory and honour into it : For it is highly probable, that all the inhabitants of the earth, that ever existed, shall then exist at once, upon the globe. God measured the circuit of the earth ; he knew the number that should dwell upon it, and made it conveniently large for the reception of all that ever should be born. If we view the harmony and beauty of the prophetic writings as we ought, we shall see how great a favour God hath bestowed, in giving us these plain and clear prophecies, that will lead us, without fear or danger of mistake, to such glorious, such noble, such grand ideas. This, therefore, is the great blessing that shall come to him *that readeth, and those that hear the words of this prophecy, and keep those things which are written therein* : that is, who walk in the ways of JEHOVAH, with all their heart,

heart, mind, and strength : For they shall know and understand the will of God : They shall be able to answer those who ask the question, *Watchman, what of the night ?* They shall be able to discern what are the signs of the present times, and to *keep those things that are written in this book* ; for the time is at hand. However the present generation may slumber and sleep ; I venture, in the name of JEHOVAH, not to prophecy of my own head ; but to declare, from the knowledge which I have in the prophecies, that the hour is at hand, when these things shall begin to be accomplished. The signs of the Saviour's second coming, must be evident to every eye. Read the gospels, and see if those signs are not fulfilling :--- ' Ye shall hear of wars, ' and rumours of wars ; and there shall be famines, and ' pestilences, and earthquakes, in divers places, and ' fearful sights ; and great signs shall there be from ' heaven ; men's hearts failing them for fear, and for ' looking after those things which are coming on the ' earth : for the powers of heaven shall be shaken.'

We may now begin to look for the accomplishment of those leading prophecies, that our glorious and blessed Lord hath informed us of ; and which I purpose particularly to consider, in the succeeding LECTURES. Upon the whole, I dare venture to give this warning to mankind---The day of the Lord is nigh ; the Judge is at the door. I would seriously say, *Prepare to meet your GOD* : Prepare, O ye sons and daughters of men ! Prepare for those great events, that are to be accomplished. He that shall come, will come ; and will not tarry : for the vision is yet for an appointed time ; but at the end, it shall speak, and not lie :
 though

though it tarry, wait for it ; because it will surely come, it will not tarry.

I humbly conceive, the matters that you shall be informed of, in the following Course of Lectures, are all of them tending to practical improvement. I would not, on any consideration, lead you into vain speculations, or puzzle your minds with things of no consequence ; but I would wish to engage mankind to attend to these serious and very important matters : for if God had not thought them of importance, he would not have pronounced a blessing upon him that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. And, since our Maker has thought proper to reveal them to us ; it becomes us, with all humility, with all diligence and industry, to search the Scriptures daily ; to see and to know, to understand and do, the will of God ; that we may be prepared for the day of his coming ; that our hearts may be preserved free from surfeiting and drunkenness, and the cares of this life ; that so that day come not upon us unawares : for we are assured, by the divine Saviour, that as a snare shall it come upon all them that dwell upon the face of the whole earth.

But, perhaps, some may answer---I do not believe a word of what you have been saying ; it is a chimera of your own brain. But let such remember, that they themselves are striking examples of the truth of our Saviour's words :---‘ When the Son of man cometh, ‘ shall he find faith on the earth ?’ We are informed, that as it was in the days of Noah, so also shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage : until
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the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise, also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be, in the day when the Son of man shall be revealed. For when they shall say, Peace, and safety---then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But I speak to those that believe the sacred volume; those that believe the truth of prophecy. ‘Ye, brethren, are not in darkness; that that day should overtake you as a thief.’ The day of the Lord hastens; our Saviour’s coming is near. We are taught of God to believe, that our Saviour calls us to be up, to be awake, to be watching for his coming; to have our lamps trimmed, our lights burning, and we, ourselves, like unto men who wait for their Lord: that when he cometh, and knocketh, we may open unto him immediately.---‘Blessed are those servants, whom the Lord, when he cometh, shall find watching: Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?’

‘Blessed is that servant, whom his Lord, when he cometh, shall find so doing: Of a truth, I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken: the Lord of that servant *will* come, in a day when he looketh not for him, and at an hour when he is not aware;

‘ aware ; and will cut him in sunder, and will appoint
‘ him his portion with the unbelievers. And that servant
‘ who knew his Lord’s will, and prepared not himself,
‘ neither did according to his will, shall be beaten with
‘ many stripes : but he that knew not, and did commit
‘ things worthy of stripes, shall be beaten with few stripes :
‘ for unto whomsoever much is given, of him much shall
‘ be required ; and to whom men have committed much,
‘ of him they will ask the more.’

Thus, it appears to be a matter of very great importance, that we read and hear the words of this prophecy, and keep those things which God hath revealed ; keep them in our memories, lay them up in our hearts, so as to suffer nothing to deprive us of them : that we may practise the commands of Christ, and keep ourselves in the love of God ; looking for the mercy of our Lord Jesus Christ, unto eternal life. To conclude---

BLESSED IS HE THAT READETH, AND THEY THAT HEAR, THE
WORDS OF THIS PROPHECY, AND KEEP THOSE THINGS THAT ARE
WRITTEN THEREIN : FOR,

THE TIME IS AT HAND !

END OF THE PREPARATORY DISCOURSE.

T H E

INTRODUCTORY LECTURE.

S H E W I N G,

That we are to understand the Scriptures *generally*, in their
most PLAIN and OBVIOUS sense.

AMONG all the evidences of Divine revelation that have ever appeared to mankind, the fulfilling of prophecies is one that most deserves our regard.

To foretel future events with exactness, that have no dependance upon natural causes, can only be done by JEHOVAH himself, or those whom he inspires: for he challenges the false gods upon this head, saying, “Produce your cause, saith JEHOVAH: bring forth your strong reasons, saith the King of Jacob. Let them bring forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them; or declare us things to come. Shew us the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you,” Isa. xli. 21, 22, 23, 24.

“Assemble yourselves, and come: draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image,
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and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: Who hath declared this from ancient time? who hath told it from that time? have not I, JEHOVAH? And there is no God else beside me; a just God and a Saviour; there is none beside me," Isa. xlv. 20, 21.

"Thus saith JEHOVAH the King of Israel, and his Redeemer JEHOVAH of Hosts, I am the First, and I am the Last, and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come? let them shew unto them.

"Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God besides me? yea, there is no God; I know not any," Isa. xlv. 6, 7, 8.

"Let all the nations be gathered together, and let the people be assembled: Who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified; or let them hear and say, It is truth. Ye are my witnesses, saith JEHOVAH, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: Before me there was no God formed, neither shall there be after me. I, even I, am JEHOVAH, and beside me there is no Saviour. I have declared, and have saved, and I have shewed, when there was no strange God among you: therefore ye are my witnesses, saith JEHOVAH, that I am God. Yea, before the day was I am he; and there is none that can

deliver out of my hand : I will work, and who shall let it ?" Isa. xliii. 9---13.

" I am JEHOVAH, that is my name ; and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare : before they spring forth I tell you of them," Isa. xlii. 8, 9.

" Who hath declared from the beginning, that we may know ? and before time, that we may say, He is righteous ? Yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them, and I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man, even amongst them, and there was no counsellor, that when I asked of them could answer a word. Behold, they are all vanity, their works are nothing ; their molten images are wind and confusion," Isa. xli. 26---29.

" I have declared the former things from the beginning ; and they went forth out of my mouth, and I shewed them ; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass : I have even from the beginning declared it to thee ; before it came to pass I shewed it thee : lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image hath commanded them. Thou hast heard, see all this ; and will not ye declare it ? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning, even before the

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the day when thou heardest them not ; lest thou shouldest say, Behold I knew them," Isa. xlviii. 3---7.

“ To whom will ye liken me, and make me equal, and compare me that we may be like ? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god : they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth ; from his place shall he not remove : yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men : bring it again to mind, O ye transgressors. Remember the former things of old, for I am God, and there is none else ; I am God, and there is none like me ; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure : calling a ravenous bird from the east, the man that executeth my counsel from a far country : yea, I have spoken it, I will also bring it to pass : I have purposed it, I will also do it," Isa. xlvi. 5——11.

“ All ye assemble yourselves and hear : who among them hath declared these things ? JEHOVAH hath loved him : he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken, yea, I have called him : I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this, I have not spoken in secret from the beginning ; from the time that it was, there am I ; and now the Lord JEHOVAH and his Spirit hath sent me," Isa. xlviii. 14, 15, 16.

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“ I have not spoken in secret, in a dark place of the earth : I said not unto the seed of Jacob, Seek ye me in vain : I JEHOVAH speak righteousness ; I declare things that are right,” Isa. xlv. 19.

These are all quotations from the prophecy of Isaiah, and are contained between the 40th and 50th chapters of the same : they are all much to our purpose, and shew that the delivery and fulfilment of prophecies, are of the greatest importance in the plan of Providence ; and serve, among other designs, the following grand and necessary purposes : —

1. To shew that there is but one infinite, self-existent First Cause, or great supreme JEHOVAH, in contra-distinction to all the idol-gods of the heathen.

2. That he is omniscient, and sees not only all things past, present, and to come ; but that likewise all possible causes, effects and contingencies, are open and naked before him.

3. That he is omnipotent, and able to fulfil all his purposes, and even so to controul the rage and malice of his enemies, as to prevent their defeating his counsels, yea, and to make them subservient to his will.

4. To shew that he governs the world, and all its changes and events, from the greatest to the least, by a wise, superintending, general, and particular providence.

5. As the declaration of events before they come to pass, shews his infinite wisdom, excellent counsels, &c. so their exact accomplishment proves him to be a God of truth, faithfulness, and immutability, and that he “ is not a man, that he should lie, nor the Son of man, that he should repent :” that what he hath
said

said he will do, and what he hath spoken he will surely make good : and therefore that he is a proper object of trust, and unbounded confidence.

6. Lastly, and to mention no more : To confirm divine revelation to man, in such a plain, clear, intelligible, and unanswerable manner, as shall lie open to all serious candid enquirers, and put it out of the power of infidelity itself, to overthrow, or in the least discredit its infallible evidence.

But in order to accomplish these important purposes, it is necessary that the prophecies be delivered in plain language ; or if in figures, those figures or similitudes must either be previously understood, or explained, which is much the same ; and they must be exactly justified by their corresponding events, or there is an end to that evidence of divine revelation.

Those that have been fulfilled already, have been accomplished in their most plain and obvious sense ; which may serve for a rule, by which we may, without danger of mistake, interpret those that are yet to be accomplished ; and this is the ground upon which I shall go in the following course of lectures.

This rule I shall endeavour to strengthen and confirm, by a variety of instances.

1. The prophecies respecting our Saviour's state of humiliation have been literally and exactly accomplished, though many of them seemed unlikely, and some appeared impossible.

Isa. vii. 14. " Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel." ix. 6. " For unto us a Child is born, unto us a Son is given ; and the government shall be upon his shoulder,

shoulder, and his name shall be called, Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace."

Many persons undertake to explain the prophecies in a spiritual or mystical sense, pretending either that it is impossible that they should be fulfilled in the literal sense, or that some hidden and spiritual sense (which is very frequently the fruit of a fertile imagination) is more worthy of God, than that which is plain, literal, and obvious.

This method is infinitely disadvantageous to those who would wish to understand or explain the prophetic writings; for it greatly dishonours the Spirit of God, as though he could not, or would not, reveal his mind plainly; and it also introduces confusion and uncertainty into the subjects: for if we neglect the plain sense in order to seek for hidden meanings, we shall never be able, with certainty, to determine which may be right*.

* I am far from denying a spiritual or internal sense to the word, and especially to the historical part of it; but no spiritual meaning, or mystical interpretation, should so mislead us as to make us set the literal sense aside. As for prophecies, I chuse to take them as literally as possible, provided that the literal sense is worthy of God, and is not inconsistent with the general tenor of Scripture. There must be also some latitude allowed for the fulfilment of prophecy; so that it may sometimes be said to be partially fulfilled in one event, more fully in another, and perfectly in a third.

But some say, "By what rules will you always determine, whether you are to understand a prophecy in a plain or figurative sense?" My rules are these: --- Let the sense determine; exercise your best judgment; compare Scripture with Scripture; seek first for the literal sense; if that is consistent, adopt it; if a figurative sense is thought most grand, that may be brought in afterwards. If the literal sense cannot be admitted at all, as possibly may be sometimes the case, then seek such a figurative sense as accords with the general meaning of Scripture.

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To illustrate this matter, let us suppose, that when this prophecy was delivered, some mystical interpreters had read and commented upon it, they would have been apt to have expressed their ideas in some such language as this---What can the prophet mean by saying, "Behold, a virgin shall conceive and bear a son?" He cannot mean that this extraordinary fact shall be literally true; that is impossible; a woman that conceives and bears a son is no longer a virgin; still less can a child, born of a woman, be called, The mighty God, the everlasting Father, Immanuel, or God with us; for this would be to suppose that God and man would be united in one person; therefore, as there are two natural impossibilities in the literal sense of the text, we must look out for a spiritual meaning, which must be the true sense here, as it cannot otherwise be understood at all, without contradicting the known laws of nature.

Some would therefore reason thus: ---The meaning must be this; The virgin is a pure undefiled mind; this conceives and brings forth the living child of truth; and as God is truth itself, so he dwells in that heart where truth abides, and is called Immanuel, &c. Others would say; The virgin cannot mean a woman, but must mean the divine *Sophia*, or the heavenly *femality*; she conceives and brings forth the holy child, as the power of the Father revealed in love, &c.

This reasoning would have seemed very conclusive, as well as ingenious, and would probably have passed for solid truth; but Time, that great revealer of hidden things, has shewn that those interpretations, how-

ever esteemed, would have been far from being the true sense of the prophecy. For it pleased God, in the fulness of time, to send forth his Son, made of a woman : Gal. iv. 4.

JEHOVAH found a way to accomplish that prophecy in the most plain and literal manner, which to the wisdom of man appeared impossible.

He sent the royal angel Gabriel, to “ a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin’s name was Mary. And the angel came in unto her, and said --- Hail, thou that art highly favoured, the Lord is with thee : blessed art thou among women. And when she saw him, she was troubled at the saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever : and of his kingdom there shall be no end :” *i. e.* as God ; for his kingdom, as Mediator, shall end.

“ And Mary said unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also, that holy thing which shall be born of thee shall be called the Son of God. And
behold

Behold thy cousin Elizabeth, she hath conceived a son in her old age : and this is the sixth month with her that was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her," Luke i. 26---38.

" Now the birth of Jesus was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus : for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife ; and knew her not till she had brought forth her first born son ; and he called his name Jesus," Matth. i. 18---25.

Thus we have seen that God intended that the prophecy should be taken in the most plain and obvious sense, and thus it was exactly accomplished : a virgin, called Mary, did conceive and bear a son ; and he is

called, The mighty God, &c. “ And without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory,” 1 Tim. iii. 16.

“ In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. He was in the world, and the world was made by him, and the world knew him not. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth,” John i. 1, 2, 3. 10. 14.

Since we are assured that these prophecies have been literally and exactly fulfilled, though at first sight, to the reason of man, they seemed impossible ; we can have no room to doubt, but all shall be as exactly accomplished in God’s own time.

The very place where Christ was born, was so plainly foretold by the prophet Micah, (See chap. v. 2.) that when Herod gathered all the chief priests and scribes of the people together, and demanded of them where Christ should be born, they were able to tell him at once ; “ In Bethlehem of Judea : for thus it is written by the prophet : And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor that shall rule my people Israel,” Matth. ii. 4, 5, 6.

This circumstance was but once foretold, and yet the chief priests and scribes had no doubt of its exact
accomplish

accomplishment. Yet some in these days doubt and disbelieve the fulfilling of those things which are foretold hundreds of times : So great is the power of unbelief !

Nothing seemed more unlikely for some time after Mary had conceived the holy child, than that he should be born in Bethlehem ; for she dwelt in Nazareth, a city of Galilee, far remote from the place of his birth : But the promise could not fail, the prophecy must be fulfilled, and therefore *Augustus*, the emperor, must be inspired with a curiosity to know the number of his subjects ; and, that he might be exactly informed, he commanded that all should repair to those cities, towns, or villages, where they belonged, and be there inrolled in a public register. By this order, Joseph and Mary, who were of the house and lineage of David, came to Bethlehem.

It is supposed they came on foot, being poor. When they arrived, they found so many gathered upon the same occasion, that the inn was full. Finding no room there, they went into a stable to lodge : and Mary's full time being come, she brought forth the holy child, as is supposed, without pain, as he was conceived without sin. And thus JESUS was born in Bethlehem, as the prophet foretold. The whole empire of *Augustus* was put in motion to fulfil one prophecy : and sooner shall heaven and earth pass away, than one of God's words shall fail, till all are accomplished. The purpose of God was not only exactly brought about by the decree of the Roman emperor, but in such a way as should mark the very period in the plainest manner.

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As to the season of the year when Christ was born, the prophecies are silent; but I have long been of the opinion that he was born at the feast of Tabernacles, which ought to be kept upon the full moon that happens upon, or next after, the autumnal equinox. The ground of my opinion I will briefly mention: God commanded the Israelites to observe three great feasts every year, all of which were not only memorials of events that had taken place, but figures of things to come. The Passover, kept at the vernal equinoctial full moon, as a memorial of the Israelites coming out of Egypt, which happened at that very time; so plainly pointed out the death of Christ, the Lamb of God, who was slain for us, none of whose bones were broken, and whose blood is able to secure us from the stroke of the destroyer, that he is called by the apostle, "Christ our Passover, who was sacrificed for us;" 1 Cor. v. 7. And, as this sacrifice pointed expressly to the death of him of whom Moses wrote; so, it is worthy of observation, that he expired on the cross, upon the very day, hour, and minute, in which the paschal lamb was ordered to be slain; as Mr. KENNEDY has proved at large, in his *Scripture Chronology*.

The feast of Pentecost, or the first fruits, was fifty days after the Passover. On this day they brought loaves of bread, and dedicated them to God, as the first fruits of their land, in token that they, and all that they possessed, belonged to him. This feast was typical of that glorious out-pouring of the Spirit, by which the first-fruits from among the people were brought home to God, and willingly offered themselves to him, which grand event happened upon the very day

day of Pentecost, (see Acts ii. 1.) No reason can be given why the two feasts of the Passover and Pentecost should be honoured by having their correspondent antitypes take place upon them severally, and the great feast of Tabernacles, kept in remembrance of Israel's dwelling in tents, and which was a figure of the Word being made flesh, and tabernacling among us, should be neglected, and no extraordinary event take place upon the same.

But as the Scripture is express, that Christ was crucified at the Passover, which pointed to his sufferings; and the first fruits of the people were dedicated to God, and became one body and one bread at the feast of Pentecost, which was a plain figure of that glorious event; so we may conclude, that our Saviour was born on the first day of the feast of Tabernacles, which feast was a lively type of his humbling himself to tabernacle in our flesh.

Among the numerous prophecies respecting the life and sufferings of our Lord Jesus Christ, I shall chiefly insist on those, which, to the eye of reason, appeared most improbable; for if these were punctually fulfilled, there can be no doubt of the rest; and from the fulfilment of the past, we may safely conclude for those which remain to be accomplished.

It was prophesied by the prophets, that the Redeemer should be of a most mild and humane temper. "Behold, my servant whom I uphold; mine elect in whom my soul delighteth: I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he

he not break, and the smoaking flax shall he not quench : he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth : and the isles shall wait for his law," Isa. xlii. 1, 2, 3, 4.

The miracles which he should perform, were as plainly foretold as words could express. " Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped : Then shall the lame man leap as an hart, and the tongue of the dumb sing," Isa. xxxv. 5, 6.

These prophecies were not only exactly fulfilled, but our Saviour referred to his miracles, as some of the best proofs of his divine mission : For when John the Baptist sent two of his disciples to Jesus, saying, " Art thou he that should come, or look we for another ? in that same hour he cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things you have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached;" Luke vii. 19. 21, 22. Matth. xi. 3, 4, 5.

John had frequently borne witness of Christ : this our Saviour noticed to the Jews, but adds, at the same time, these words ; " But I have greater witness than that of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me," John v. 36. And when they came round about him, at another time, saying, " How long dost thou make us to doubt ? If thou be the Christ,

Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him," John x. 24, 25. 37, 38.

But many prophecies declared that he should be rejected, despised, and set at nought by the men of his time. "His visage was so marred, more than any man, and his form more than the sons of men. He hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely, he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted;" Isa. lii. 14. liii. 2, 3, 4.

"The stone which the builders refused, is become the head of the corner. This is JEHOVAH's doing, it is marvellous in our eyes," Psalm cxviii. 22, 23.

But could it rationally be expected, that one of Christ's character should meet with such base and ungenerous treatment?

Suppose you should be informed that a person had come to this city, whose only intention was to make the people happy; that in order to compass this, he possessed miraculous powers, which he freely and constantly exercised in healing all kinds of disorders; that he relieved every distressed object; that he con-

versed freely and familiarly with all ranks of people, in order to do them the greatest good ; that he had power to console the most disconsolate mind ; that all his discourses breathed purity, benevolence, and wisdom ; that his knowledge was so great, that he was able to answer the most difficult questions . and that all his time was spent in doing good ; that, with all these perfections, he was so far from being exalted or lifted up, that he was the most humble and lowly man in the world ; that he sought not even reputation in all that he did ; that he gave way to all, not even in the least resenting what any spoke or did against him : How would you suppose such an one would be received in this great city ?

You would be ready to reply : He will be received by all ranks with the greatest affection, and treated with the highest possible respect by all persons, from the royal king upon the throne to the meanest beggar ; all will be happy to entertain him in the best manner in their power, and look upon those as the happiest who can enjoy most of his company and conversation, and benefit most by his glorious example.

But should I proceed to inform you, that, instead of this, he would be generally despised, even by the best characters, by the rulers and teachers of all denominations ; that he would be insulted, threatened, belied, and accused of all kinds of crimes : that, though perfectly innocent, he should be called a *gluttonous man*, and a *wine bibber*, accused as a sinner, as a foe to God and man ; his miracles ascribed to the power of the devil, and his noblest actions be made a handle against him ; and he be called a mad-man, one possessed

fessed of the devil, a deceiver, &c. And farther, that he should be betrayed by one of his disciples, denied by another, and forsaken by the rest; that the multitude should clamour to have him put to the most cruel death, should prefer the worst of criminals to him, and take pains to procure false evidence against his life; and in the midst of his agonies should ridicule him, and treat him with all the despitefulness imaginable, and should laugh at his dying groans, &c. What would you say? Would you not cry out “Impossible! it cannot be that such savage barbarity should ever exist in this city, or be exercised even upon the vilest miscreants, far less upon such a glorious character as you have described!”

But JESUS was a character superior to what I have set forth; and he met with all that barbarity which I have mentioned, and more than my pen can describe, or my tongue can express; even in the city Jerusalem, among a people who professed the greatest love to God, and who, according to reason, might have been expected to pay the greatest deference to his Son. For when he had sent many servants, who had been ill used, (some had been beaten, some had been stoned,) “Last of all he sent unto them his Son, saying, they will reverence my Son. But when the husbandmen saw him, they said among themselves, This is the heir, come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him.” Jesus himself says, “If I had not come, and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them,

the works which none other man did, they had not had sin ; but now have they both seen and hated both me and my Father. But this cometh to pass that it might be fulfilled which is written in their law, “They hated me without a cause,” St. John xv. 22, 23, 24, 25.

It is said by some, that if Virtue should descend from heaven, and walk in her own native and lovely form, she would be universally courted and admired ; and to Reason’s eye it would appear almost impossible it should be otherwise. *They will reverence my Son*, was a very natural and rational thought ; but prophecy had foretold the contrary, and the event fulfilled the predictions, contrary as they seemed to natural causes : Virtue appeared in our dear Lord, in its native and lovely shape, walking and conversing freely among men, yet was it hated, derided, and persecuted to death : but this strange and most unnatural conduct took its rise from that amazing depravity of heart and life that prevailed in that nation and generation among whom our dear Redeemer lived, and was foreknown to God, and therefore plainly revealed to the prophets ; and its being so exactly correspondent to the prophecies, furnishes us with a powerful argument to prove that they shall be all accomplished in due time.

Many very remarkable circumstances attending the death of CHRIST, were foretold by the spirit of prophecy, and accomplished with great exactness.

That he should be betrayed by one of his disciples, was more than intimated by those words in the Psalms :---“ Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me :” See Psal. xli. 9. compared with

with St. John, xiii. 18. Well might the dear Saviour complain of Judas, as David is supposed to do of Ahitophel the traitor :—" For it was not an enemy that reproached me, then I could have borne it: neither was it he that hated me (profeſſedly) that did magnify himſelf againſt me; then would I have hid myſelf from him: But it was thou; a man mine equal, my guide, and mine acquaintance. He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant. The words of his mouth were ſmoother than butter; but war was in his heart: His words were ſofter than oil; yet were they drawn ſwords," Pſal. lv. 12, 13, 14. 20, 21. O Judas, how couldſt thou betray ſuch a glorious Saviour! Didſt thou not hear him ſay---" The Son of man goeth indeed, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born!" But this event, fatal to Judas, may be highly advantageous to our ſouls; to confirm our faith in divine Revelation, and to cauſe us to believe more firmly in Jeſus: for which reaſon Chriſt was very particular in foretelling the manner of his death, and this circumſtance of his being betrayed, more eſpecially; ſaying----" I ſpeak not of you all; I know whom I have choſen: but that the Scripture may be fulfilled: He that eateth bread with me, hath lifted up his heel againſt me. Now, I tell you before it come, that when it is come to paſs, ye may believe that I am he;" St. John, xiii. 18, 19.

The price for which he was ſold, and the uſe for which the money was finally applied, were circumſtances

stances prophesied of by Zechariah, in the plainest manner, in these words :—“ And I said unto them, “ If ye think good, give me my price ; and if not, “ forbear. So they weighed for my price thirty pieces “ of silver. And JEHOVAH said unto me, Cast it unto “ the potter : a goodly price, that I was priced at of “ them. And I took the thirty pieces of silver, and “ cast them to the potter, in the house of JEHOVAH ;” chap. xi. 12, 13. Only turn and read St. Matth. xxvi. 15. and xxvii. 3——10. and consider how remarkably and exactly these particulars were fulfilled.

The manner in which he should suffer death, by crucifixion, seems plainly hinted in those words :—*They pierced my hands and my feet*, Psal. xxii. 16. It is evident that David speaks prophetically of CHRIST throughout the whole psalm ; and these words are the more remarkable, as we have no reason to think that any such kind of punishment existed at the time they were written : and we are sure, therefore, that this prophecy came not from the knowledge or will of man : But David spake as he was moved by the Holy Ghost. Those who fulfilled the prophecy, did not do it with any such intention ; the soldiers knew nothing of it, and the Jews did not consider it : but the Scripture cannot be broken. That he should not only have his hands and feet bored with irons, but should be suspended by those tender extremities of his body, and hang in the greatest tortures till he should expire, is affectingly intimated in these words :—“ I am poured “ out like water, and all my bones are out of joint : “ my heart is like wax, it is melted in the midst of “ my bowels. My strength is dried up, like a pot-
“ sherd,

“herd, and my tongue cleaveth to my jaws; and
 “thou hast brought me into the dust of death. I
 “may tell all my bones; they look and stare upon
 “me:” See verses 14, 15, 17.---That his garments
 should be parted, and lots cast upon his vesture, was
 a very particular and minute circumstance; yet was
 exactly foretold, and punctually fulfilled: See ver. 18.
 compared with St. Matth. xxvii. 35. St. Mark, xv.
 24. St. John, xix. 23, 24.

His being crucified between two thieves, was not
 a matter of chance, but that the Scripture might be
 fulfilled; which faith---“And he was numbered with
 the transgressors;” St. Mark xv. 28. Isa. liii. 12.

The very uncommon and unlikely circumstance, of
 their giving him gall and vinegar, to mock his thirst,
 is spoken of as plainly by David, more than a thousand
 years before it was fulfilled, as though it had been ac-
 complished before his eyes:---“They gave me also
 “gall for my meat; and, in my thirst, they gave me
 “vinegar to drink,” Psal. lxix. 21: See St. Matth.
 xxvii. 33, 34. “And when they were come unto a
 “place called Golgotha, they gave him vinegar to
 “drink, mingled with gall; and when he had tasted
 “thereof he would not drink.”

How astonishing was it, that he should be singled
 out in this manner; and, while criminals had wine,
 with some stupifying drug therein, given them, to
 make them insensible of their pains, he should have
 vinegar mingled with gall, offered to him, before
 they crucified him! And when he was ready to ex-
 pire, in order that the Scriptures might be fully, per-
 fectly, and openly fulfilled, he cried out, and said---

“I thirst.

“ I thirst. Now, there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said, “ It is finished ;” St. John xix. 28, 29, 30 : See also, St. Matth. xxvii. 48. St. Mark, xv. 36. St. Luke, xxiii. 36.

Could any circumstance be more unlikely than this ? Who would think, that even the most cruel soldiers should mock the violent thirst of a dying man with vinegar ? Even the worst of criminals are commiserated in their pains and agonies ; but the Scripture, speaking of the lovely Jesus, says---“ Reproach hath broken my heart, and I am full of heaviness ; and I looked for some to take pity ; but there was none : and for comforters ; but I found none. They gave me also gall, &c. Psal. lxix. 20, 21. Thus, how improbable soever these things seemed, they were clearly foretold, and punctually accomplished.

The very words which he used on the cross, are in the original of Psal. xxii. 1. But this circumstance I do not insist upon in this place ; but those only, in which the actors had no thought of fulfilling the prophecies, and yet accomplished them, as exactly as though they had intended nothing else : a remarkable instance of which we find predicted in verses 7, 8.---
 “ All they that see me, laugh me to scorn : they shoot out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him : let him deliver him, seeing he delighted in him.”
 See the accounts of the exact accomplishment of this
 strange

prediction, in St. Matth. xxvii. 39——43. St. Mark, xv. 29——32. St. Luke, xxiii. 35.

Commonly, the greatest malefactors are pitied by the surrounding spectators, in the dreadful hour when the sentence of death is executed upon them. What should we think of a multitude that should mock and revile a dying criminal? But if, instead of a guilty man, suppose him innocent, harmless, righteous, meek, just, and good; an universal benefactor, loving to all; and then, by what name shall that hellish rage and malice be called, that should instigate men to mock and revile him, while in his agonies?---But, indeed, it is common where men are put to death in a good cause, or for the sake of religion, for them to be treated with infinitely more hatred and cruelty than the worst of malefactors. In Spain and Portugal, when criminals are going to execution, the common people will pity them, pray for them, and do all in their power to comfort them: but when they are going to be burned as heretics, then all possible abuse is their portion; stones and sticks are cast at them; and no scene whatever gives such high diversion to the mob as this. The poor creatures are cursed and reviled, laughed at, and threatened with the flames of hell, &c. and, when they are fastened to the stake, the people will throw faggots at their heads, and burn their faces with fiery poles, till they are as black as a coal, before they set fire to the pile: This barbarous action they call, *making the dogs beards*. All this is beheld not only without pity, but with all the mad joy imaginable.

Even so was our Lord mocked, in the most bitter and sarcastical manner, in his greatest pains and agonies.

The prophet said, speaking in the person of Christ,
 “ I gave my back to the smiters, and my cheeks to
 “ them that plucked off the hair ; I hid not my face
 “ from shame and spitting,” Isa. l. 6.

Thus was the Saviour treated by men whom he loved, for whom he died ! They abhorred him, they smote and buffeted him, and did not spare to spit in his blessed face : See St. Matth. xxvi. 67. xxvii. 30. St. Mark, xiv. 65. xv. 19. Spitting in the face, is the highest possible mark of contempt ; and this Christ had plentifully bestowed upon him.

Another unlikely circumstance, foretold by the prophet was, that he should be pierced ; and that the house of David, and the inhabitants of Jerusalem, should “ look upon him whom they have pierced ;
 “ and that they shall mourn for him, as one that
 “ mourneth for his only son ; and shall be in bitter-
 “ ness for him, as one that is in bitterness for his first-
 “ born,” Zech. xii. 10. Part of this prediction was fulfilled ; when “ one of the soldiers, with a spear,
 “ pierced his side, and forthwith came thereout blood
 “ and water,” St. John xix. 34. And the other part shall be as truly and as literally accomplished, when he shall come in the clouds of heaven, *and every eye shall see him, and they also who pierced him : yea, and all the kindreds of the earth shall wail because of him,*” Rev. i. 7. His being pierced, was a remarkable circumstance, on many accounts :——

1. It was expressly prophesied of ; and must have been done, or the Scripture could not have been fulfilled.

2. He was already dead ; of which the soldiers were well satisfied, or they would have broken his
 legs ;

legs; which action would have broken the Scriptures, as much as piercing his side accomplished them: For the Scripture said, *A bone of him shall not be broken.* And again, another Scripture saith, *They shall look on him whom they pierced,* St. John, xix. 36, 37. compared with Psal. xxxiv. 20. Zech. xii. 10.

3. As the governor was assured by the centurion that Jesus was dead, and had given the body to Joseph, and certainly had given the soldier no orders to stab him to the heart; who can therefore account why he should be so inclined, or, if inclined, how he should dare to commit this strange action?

4. By his being thus pierced through the *pericardium* into the heart, his death was made more evident than otherwise it would have been; and of consequence his resurrection must be ascribed to the power of God, and not to any natural causes, as though he had but fainted through the pain, and revived again.

5. By this wound, *that* blood and water came out, by which we are both pardoned and cleansed from sin, and of which St. John speaks in such a glorious manner: See, ver. 35. and 1 John v. 6. 8.

6. By this wound in his side, his body was identified after his resurrection, and shall also be certainly known, when he shall come again in glory: for this same Jesus who ascended up into heaven, shall also descend, in like manner as he was seen to ascend: See, Acts, i. 11.

His grave was appointed with the wicked, but with the rich man was his tomb, Isai. liii. 9. according to Bishop Lowth's translation. Men appointed him to be buried among the skulls of the criminals, upon Mount Cal-

vary ; but God had intended that his tomb should be honourable, and so it was.

Thus, the prophecies respecting his sufferings and death, were exactly and literally fulfilled : not one word failed.

His resurrection, and ascension into heaven, were plainly declared in the Psalms : See Psal. xvi. 9, 10, 11. xxiv. 7—10. xlvii. 5. lxviii. 17, 18. cx. 1. And these predictions have had their accomplishment ; and so shall all those that speak of his following glory, that shall be revealed in due time, be as entirely fulfilled in their season.

But not only were prophecies fulfilled in these events, but types also : These, though not so plain in themselves as prophecies, have their use, and, when fulfilled, are very striking ; and as numbers of figures have had their accomplishment already, we have no reason to doubt, but the rest will have theirs as fully, in the seasons to come. I have not time to enter into this subject here ; and can only mention a few specimens.

1. The paschal lamb evidently pointed to Christ, our passover ; who was sacrificed for us, at the very season when the passover was slain. As the sprinkling of the blood of the lamb, upon the lintel and side-posts of the door, screened all who remained in the houses from the destroying angel ; so the sprinkling of the blood of Christ, delivers those who abide in him, from the wrath to come. As they were forbidden to break a bone of the lamb ; so it was the will of God, that not a bone of Jesus, the holy Lamb should be broken. And how wonderfully were all his bones preserved, in the midst of his sufferings, and after his death !

The

The soldiers had no power to break his legs, though seemingly they might have done it, with as much propriety as they pierced his side, and they had no outward restraint to hinder them from one action, more than the other. All these circumstances shew the superintendence of God; and the care he takes that not a shadow of a doubt shall remain of the matter, when a prophecy (or even a type) is fulfilled. See Exod. xii. 1 Cor. v. 7, 8.

2. The brazen serpent being lifted up on a pole, that the congregation who were bitten might look to it and live, was a lively type of Christ's suffering death on the cross, for the salvation of mankind: and so it is applied by himself, in these words---*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth on him, may not perish, but have eternal life*: St. John, iii. 14, 15. See Numb. xxi. 6—9.

3. The sin-offering being burnt without the camp, though its blood was brought into the most holy place, pointed out Christ suffering without the gates of Jerusalem, that he might sanctify the people with his own blood: See Heb. xiii. 10, 11, 12. Exod. xxix. 14. Lev. iv. 20, 21. vi. 30. xvi. 27.

4. The high-priest going into the most holy place, within the vail, with the blood of the sin-offering, naturally points out our great high-priest; Christ Jesus, entering into heaven with his own blood, having obtained eternal redemption for us: See Heb. vii. viii. ix. x. chapters.

5. Jonah being swallowed by the whale, and being cast out on the third day, was a type of Christ's burial, and

and his resurrection to life, after continuing under the power of death for the same length of time : See St. Matth. xii. 39, 40.

These observations may suffice, to shew, that, as both the prophecies and types, that pointed out our Saviour's sufferings, were fully and exactly accomplished; so shall those be, which as plainly speak of his second coming, and glorious kingdom.

One remark I will make here, which I have never heard any man make; but it is nevertheless worthy of our attention : *viz.* That not the smallest tittle of prophecy, respecting the sufferings and death of Christ, failed of being literally fulfilled : but, on the contrary, several circumstances happened that were not foretold ; such as, his bloody sweat, his being crowned with thorns, his having a reed for a sceptre put into his hand, and gorgeous apparel put upon him, &c. &c. This may teach us, that all the prophecies that remain to be fulfilled, shall be accomplished in the same full manner ; and, that not one of the smallest circumstances, mentioned in prophecy, shall fail : but many wonderful things will doubtless happen, more than have been written : but, certainly, nothing less can possibly be called a complete fulfilment.

But not only those prophecies which respected the process of Christ, were exactly fulfilled ; but also numerous predictions of the fate of many nations, wherein their prosperity and destruction have been precisely foretold ; with such a vast variety of particular incidents, as none but God could foresee, or inspire men to foretel, much less bring exactly to pass.

But as that worthy prelate Bishop NEWTON, has
gone

gone before me in this path, in his Dissertation upon the Prophecies, I shall cheerfully refer you to his works; for I have neither time at present, nor ability, to do that justice to the subject that he has done; nor, indeed, is it consistent with the plan of these lectures to pursue it in that light: For, except this preliminary discourse, the intent of which is to lay down and exemplify the rules of interpreting prophecies, the whole course of these lectures, is designed to treat of those numerous and grand predictions, which respect future and very important events.---- But as many may not be in possession of the Bishop's writings, and yet may wish to hear something of these very copious subjects; I shall just mention a few instances of prophecies, that have been remarkably fulfilled; even where they seemed to be highly improbable, if not impossible, at the time of their delivery: by which our faith may be strengthened, to wait with patience and firm hope, for those glorious promises that are not yet accomplished, but which shall most certainly be.

1. The promise of God respecting Ishmael, and which related chiefly to his posterity, is a standing evidence in its completion; 1. Of the truth of divine revelation: 2. That God governs the world: 3. That he will make all his promises good. “He
 “ will be a wild man; his hand shall be against every
 “ man, and every man’s hand against him: and he
 “ shall dwell in the presence of all his brethren,”
 Gen. xvi. 12.

These circumstances seemed contradictory, if not impossible: but they have all been verified; not only
 in

in Ishmael himself, but in his posterity, for more than three thousand and six hundred years past. The Arabians have existed as a separate people from their first rise: they have been free, independent, wild, fierce, savage, ranging in the deserts; and not easily softened, or tamed to society. How astonishing it must appear, that a nation should retain the same uniformity of character, through so many ages! How often have all other nations changed their characters, in a far less time, and are continually changing; but the Arabians continue the same. That a man, whose hand was against every man, and every man's hand was against him, should dwell in the presence of all his brethren, is truly wonderful, and, to our weak reason, would seem impossible: yet it was fulfilled in him, and has been in his posterity, in all ages. The sacred historian informs us, that "he died in the presence of all his brethren," Gen. xxv. 18. And his posterity dwelt in the presence of all their brethren: Abraham's descendants by Keturah; the Moabites and Ammonites, the children of Lot; the Israelites, the posterity of Abraham, Isaac, and Jacob; and the Edomites, the descendants of Abraham, Isaac, and Esau. And they still remain a distinct people, and inhabit the country of their progenitors, notwithstanding the enmity between them and the rest of mankind. They have never been wholly subdued, nor carried captive out of their own land, though some of the greatest conquerors have attempted it. But they, on the contrary, under the conduct of Mahomed and his successors, over-ran, and became masters of the most considerable parts of the earth; and continued so for about three centuries.

---Now

---Now is not this wonderful ? To what but a superintending, over-ruling providence, can it be ascribed, that this people should be preserved, when sometimes on the brink of ruin ; when the most renowned warriors have attempted their destruction, and have been near succeeding in their designs ? Often has God appeared for them, in a most remarkable manner, that he might make his power known ; and, by a kind of standing miracle, confirm the authority of his word, and shew to men, that he not only literally performs all that he expresses in his promises, but all that even seems to be implied ; as in the present case.

For had Ishmael *only* been a wild man, &c. the bare letter of the prophecy would have been fulfilled in a far stricter sense than many expositors will allow those glorious promises of Christ's kingdom to be, who apply them to past events, that fell as far short of the letter of prophecy, as the circumstance of the continuance of Ishmael's posterity goes beyond it.

No such important purposes could have been answered, by barely accomplishing the letter of the promise, as have been by fulfilling the spirit and meaning of it : which not only extended to Ishmael himself, but to his posterity : So that not only were the words *barely* justified by the corresponding events ; but fulfilled, in the richest manner.

This view of the matter furnishes us with a certain rule for the understanding of prophecies. We must never explain them away, so as to make them seem poor and lean ; for God never intended that their fulfilment should be less striking than their prediction. Prophecy shall not only be accomplished in the most

plain and obvious sense, but in the fullest and richest manner: nevertheless, time must be allowed for its completion; since God frequently informed his prophets, in one vision, or revelation, of events that took years, and sometimes ages, to fulfil.

I shall conclude my remarks on the prophecy respecting Ishmael, with the words of Bishop NEWTON:

“ This, I say, is somewhat wonderful: that the
 “ same people should retain the same dispositions, for
 “ so many ages; but, it is still more wonderful, that,
 “ with these dispositions, and this enmity to the whole
 “ world, they should still subsist, in spite of the world,
 “ an independent and free people. It cannot be
 “ pretended, that no probable attempts were ever
 “ made to conquer them; for, the greatest conquerors
 “ in the world, have almost all, in their turns, at-
 “ tempted it, and some of them have very nearly ef-
 “ fected it.

“ It cannot be pretended, that the dryness or inac-
 “ cessibleness of their country, hath been their pre-
 “ servation; for, their country hath been often pe-
 “ netrated, though never entirely subdued. I know
 “ that Diodorus Siculus accounts for their preserva-
 “ tion from the dryness of their country: That
 “ they have wells digged in proper places, known
 “ only to themselves; and their invaders, through
 “ ignorance of these places, perish for want of water.
 “ But this account is far from being an adequate and
 “ just representation of the case. Large armies have
 “ found the means of subsistence in their country;
 “ none of their powerful invaders ever desisted on
 “ this account; and, therefore, that they have not
 “ been

“ been conquered, must be imputed to some other
“ cause.--When, in all human probability, they were
“ upon the brink of ruin, then they were signally and
“ providentially delivered. Alexander was preparing
“ an expedition against them, when an inflammatory
“ fever cut him off, in the flower of his age. Pompey
“ was in the career of his conquests, when urgent af-
“ fairs called him elsewhere. Aelius Gallus had pene-
“ trated far into the country, when a fatal disease
“ destroyed great numbers of his men, and obliged
“ him to return. Trajan besieged their capital city,
“ but was defeated by thunder and lightning, whirl-
“ winds, and other prodigies; and that, as often as he
“ renewed his assaults. Severus besieged the same city
“ twice, and was twice repelled from before it: and,
“ the historian Dion, a man of rank and character,
“ though an Heathen, plainly ascribes the defeat of
“ these two emperors, to the interposition of a Divine
“ power. We, who know the prophecies, may be
“ more assured of the reality of a Divine interposition:
“ and, indeed, otherwise, how could a single nation
“ stand out against the enmity of the whole world, for
“ any length of time; and, much more, for near four
“ thousand years together? The great empires round
“ them, have all, in their turns, fallen to ruin; while
“ they have continued the same from the beginning,
“ and are likely to continue the same to the end; and
“ this, in the natural course of human affairs, was so
“ highly improbable, if not altogether impossible, that,
“ as nothing but a Divine prescience could have fore-
“ seen it; so, nothing but a Divine power could have
“ accomplished it.”

2. The total ruin and destruction of Nineveh, the capital of the Assyrian empire, was an event prophesied of with great exactness, many years before it came to pass. The whole prophecy of Nahum is upon this subject. And many circumstances are foretold therein, respecting its being taken, and totally destroyed, which were so exactly fulfilled, that it is hardly known where the city was situated. The city itself was near sixty miles in compass; contained more than six hundred thousand inhabitants; had walls an hundred feet high, and so thick, that three chariots might go a-breast upon them; and fifteen hundred towers, at proper distances in the walls, of two hundred feet in height, according to Diodorus Siculus. It was the capital of a mighty empire, that had stood for many ages, and risen to great power; what probability, then, was there, that such a city should ever be totally destroyed? And yet, so it was: for such an utter end has been made of even its ruins, that they are not certainly to be found, or distinguished. So remarkable is the truth of the divine predictions. Bishop NEWTON says,

“ This may strike us the more strongly, by supposing
 “ only a parallel instance. Let us then suppose, that
 “ a person should come in the name of a prophet
 “ preaching repentance to the people of this king-
 “ dom; or, otherwise, denouncing the destruction of
 “ the capital city, within a few years: *with an over-*
 “ *running flood will GOD make an utter end of the*
 “ *place thereof, he will make an utter end; its place*
 “ *may be sought, but it shall never be found.* I pre-
 “ sume, we should look upon such a prophet as a
 “ madman,

“ madman, and shew no farther attention to his mes-
 “ sage, than to deride and despise him: and yet, such
 “ an event, would not be more strange and incredi-
 “ ble, than the destruction and devastation of Nine-
 “ veh. For Nineveh, was much the larger, and
 “ older city of the two; and the Assyrian empire had
 “ subsisted longer than any form of government in
 “ this country: so that you cannot object the insta-
 “ bility of the eastern monarchies, in this case. Let
 “ us then, since this event would not be more impro-
 “ bable and extraordinary than the other, suppose
 “ again, that things should succeed according to the
 “ prediction; the floods should arise, and the enemy
 “ should come: the city should be overthrown, and
 “ broken down; be taken, pillaged, and destroyed
 “ so totally, that even the learned could not agree
 “ about the place where it was situated. What would
 “ be said or thought in such a case? Whoever of
 “ posterity should read and compare the prophecy
 “ and the event together, must they not, by such an
 “ illustrious instance, be thoroughly convinced of the
 “ providence of God, and of the truth of his pro-
 “ phet; and be ready to acknowledge; *Verily, this*
 “ *is the word that the Lord hath spoken: Verily, there*
 “ *is a God who judgeth the earth!*”

3. The next remarkable instance of the exact ac-
 complishment of prophecy, that I shall mention, is,
 the destruction of Babylon, the capital of Chaldea;---
 and indeed, it might be stiled the Metropolis of the
 World, the Lady of Kingdoms. Isaiah calls it, *The*
glory of kingdoms, and the beauty of the Chaldees excellency,
 chap. xiii. 19. And he prophesies of its utter ruin, in
 the

the most positive terms, saying; *It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there ; but wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces : And her time is near to come, and her days shall not be prolonged ;* Ver. 20, 21, 22.

Such a city, for extent, grandeur, glory, beauty, riches, and magnificence, the world never saw besides ! It was even larger than Nineveh ; its walls were higher and broader ; being, according to some, no less than three hundred and fifty feet in height, and eighty-seven feet in thickness. The city was four square ; the length was as large as the breadth ; being sixty miles in circumference. It had an hundred gates, of solid brass, twenty-five on a side ; which led into as many streets, which crossed each other at right angles, dividing the city into six hundred and twenty-five squares. The houses stood fronting the streets ; and behind lay the beautiful and fruitful gardens, which were sufficient to produce sustenance for the inhabitants.

Its beauty, strength, and grandeur ; its walls, temples, palaces, and hanging gardens ; the banks of the river, and the artificial canals, and lake, made for the draining of that river, in the seasons of its overflowing ; are described with such pomp and magnificence, by Heathen authors, that it might be deservedly reputed one of the wonders of the world ! But I am

not able to give a particular description of it in this lecture; but shall refer you to the second book of Dr. Prideaux's Connection, where an accurate account of these things is to be found. The city is called,

Great Babylon, Dan. iv. 30.

The glory of kingdoms, Isa. xiii. 19.

The Beauty of the Chaldees excellency, *ibid.*

The golden city, Isa. xiv. 4.

The Lady of Kingdoms, Isa. xlvii. 5.

Abundant in treasures, Jer. li. 13.

The praise of the whole earth, Jer. li. 41.

Who would have thought, that such a city should have come to such a ruined condition, as to be not only ruined for ever, and unpassable, but even unknown! Yet God declared that so it should be, and it has been punctually fulfilled.

None of the prophets speak particularly of the destruction of Babylon, but Isaiah and Jeremiah: but these have described it largely, and very particularly. Isaiah begins, in the xiii. and xiv. chapters of his prophecy, to speak of this event---takes it up again in the xxi. chapter, and again in the xliii. chap. 14. ver. In the xlv. xlv. chapters, Cyrus is particularly named, more than a hundred years before his birth, as the very conqueror who should take Babylon, and rebuild Jerusalem, and lay the foundation of the temple.---

This prophecy is the more remarkable, as, at that time, Jerusalem was standing in its glory, and the temple in its beauty---and *the kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem*, Lam. iv. 12. Yet this prophecy of the destruction of Babylon, and of the rebuilding
of

of Jerusalem, involves in it the following important series of events.

1. That Babylon should become a great and powerful empire; should subdue the nations of the earth, and Jerusalem among the rest.

2. That the walls of the city should be levelled to the ground, the temple destroyed, and the inhabitants led captive to Babylon.

3. That the Medes should finally rise up against Babylon, and prevail against it: That they should be headed by a mighty conqueror, Cyrus by name; who should be raised up by God; whose right hand should be holden, and who should be strengthened and guided by JEHOVAH for this grand purpose.

4. God spake long before-hand, as though the things had been already done; saying---*I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith Jehovah of Hosts, Isa. xlv. 13.*

How strange and unlikely these things were! yet they had their exact accomplishment within two hundred years after they were predicted.

The xlv. and xlvii. chapters, are upon the same subject, the destruction of Babylon: especially, the xlvii. in which her abject state, her sins, carelessness, pride, sudden and utter destruction, are clearly set forth. The last time that Isaiah mentions Babylon, that I recollect, is in chap. xlviii. 20. having mentioned, or hinted, its desolation, in eight chapters before. He speaks with such earnestness, as though he was interested in its destruction; and with such certainty, as though he saw it executed before his face. ---He takes up the matter over and over, and over again,

again, as though he knew not how to cease speaking upon such an important theme ; and nearly an hundred verses are directly employed upon it, till, at last, he gradually loses the subject in a greater, even the glories of the Redeemer's kingdom.

Jeremiah takes up the judgment of Babylon at the latter end of his prophecy, and considers it at one view ; in the description of which, two of the longest chapters in that book are wholly employed, the l. and li. He says nearly as much upon it as Isaiah : but says it mostly at once. They both agree, in declaring that the city was inevitably doomed to complete and eternal destruction : that many nations should join in its overthrow, among whom the Medes should be chief ; and in many other circumstances. And how have these prophecies been remarkably fulfilled ! in-
somuch that Babylon has been, for ages, a heap of ruins, where no man dwells ; a desolation without an inhabitant ! Nay, even so totally is the city destroyed, that scarcely can its ruins be found ; or the exact spot whereon it stood, be certainly determined.

The prophecies respecting Tyre, with their exact accomplishment, are worthy of our attention ; and would time permit, I could speak largely upon this subject : but a few hints must suffice.

Tyre was a large trading city ; the commerce of the whole world centered there, more than it doth in London at present. The prophet Ezekiel gives us an account of their trade ; both the people with whom, and the commodities in which they traded : See Ezek. xxvii. 5——25. (which you will do well to read and consider, before you proceed to the prophecies of its

total and final overthrow). The beauty, riches, grandeur, &c. of the city, and the extensiveness of its commerce, in those early times, must surprize those who consider the matter with the least attention.

The prophecies of its destruction are numerous, and very striking: As I cannot pretend to recount them all, at this time, I must only refer you to them in general, and point out some very remarkable particulars, that have received an exact accomplishment.

Isaiah speaks of the taking of tyre, the first time, by Nebuchadnezzar----and of its restoration, at the end of seventy years----and of the inhabitants being converted to the true religion: (See Isa. xxiii.) All which events came to pass in their order. Jeremiah was bid to give the cup of the Lord's fury to *all the kings of Tyrus, and all the kings of Zidon*, as well as to the other nations of the earth, *Jer. xxv. 22.* and in the xlvii. chapter of his prophecy, and 4th verse, he speaks of the day that cometh *to cut off from Tyrus and Zidon, every helper that remaineth.* And God, by the prophet Amos, says: *For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof: because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant. But I will send a fire upon the wall of Tyrus, which shall devour the palaces thereof,* Amos i. 9, 10. Joel has an intimation of the first ruin and captivity of Tyre and Zidon: See *Joel* iii. 4——8.

These prophecies had their accomplishment, at least in part, when the king of Babylon, after a long and painful siege, took Tyre: but was disappointed of the spoil that he expected: for the Tyrians fled in
their

their ships, and went over to Carthage, and to other places where they had colonies, and carried their gold, silver, precious stones, and rich cloaths and furniture, with them : by which the words of prophecy, spoken by Isaiah, chap. xxiii. ver. 6. and 12. were fulfilled. This conquest of Tyre God mentions to Ezekiel; saying----“ Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus : every head was made bald, and every shoulder was peeled : yet had he no wages, nor his army, for Tyrus, for the service that he had served against it. And the land of Egypt, and her multitude, and her spoil, was promised him as a recompence,” Ezek. xxix. 18, 19, 20.

Zechariah lived after the return of the captivity of Tyre mentioned by Isaiah : but he prophesied that it should be again destroyed by fire, (See Zech. ix. 2, 3, 4.) without mentioning, whether or not it should be a final and utter destruction that should come upon her. But Ezekiel prophesied more of the desolation of Tyre than all the other prophets together, by far ; but he only speaks of its being overthrown utterly, and for ever ; and, four times expressly asserts, that it should be so entirely ruined as never to be built, or to exist any more at all : that is, after its final destruction, which is now fully accomplished, and has been for several centuries : for, at this time, it affords only a miserable retreat to a few poor fishermen, who use the place whereon this famous city stood, as a place to spread and dry nets upon ; thereby exactly fulfilling these prophecies, which God spake by Ezekiel, saying, “ Behold, I am against thee, O Tyrus, and will cause

“ many nations to come up against thee, as the sea
 “ causeth his waves to come up. And they shall
 “ destroy the walls of Tyrus, and break down her
 “ towers : I will also scrape her dust from her ; and
 “ make her like the top of a rock. It shall be a place
 “ for the spreading of nets, in the midst of the sea :
 “ for I have spoken it, saith *Adonai Jehovah*,” Ezek.
 xxvi. 3, 4, 5. This is repeated again, ver. 14. to shew
 the certainty of it :---“ And I will make thee like the
 “ top of a rock : thou shalt be built no more : for I,
 “ the Lord, hath spoken, saith *Adonai Jehovah* : and
 again, ver. 21, “ I will make thee a terror : and thou
 “ shalt be no more : though thou be sought for, yet
 “ thou shalt never be found again, saith *Adonai Jeho-*
 “ *vah*.” The same is repeated again and again ;---
 “ The merchants, among the people, shall hiss at thee :
 “ thou shalt be a terror, and never shall be any more,”
 chap. xxvii. 36. “ All they that know thee among the
 “ people, shall be astonished at thee : thou shalt be a
 “ terror, and never shalt thou be any more,” chap.
 xxviii. 19.

The city was first taken and destroyed by Nebuchad-
 nezzar : After seventy years, it was rebuilt upon the
 island. Alexander took the new city : to accomplish
 which, he took the stones and rubbish of the old city,
 and built a bank from the continent to the island ;
 thereby literally fulfilling the words of God ; Eze-
 kiel, xxvi. 12. “ They shall lay thy stones, and thy
 “ timber, and thy dust, in the midst of the water.”
 He was seven months in completing this work, by
 means of which he was enabled to storm and take the
 city, which he burnt with fire ; slew eight thousand of
 the

the inhabitants in storming the city, caused two thousand cruelly to be crucified, and sold thirty thousand for slaves. By this the prophecy of Joel was fulfilled :
 “ The children also of Judah, and the children of
 “ Jerusalem, have ye sold : Behold, I will return your
 “ recompence upon your own head ; and I will sell
 “ your sons and daughters,” Joel iii. 6, 7, 8. And the just judgment of God was manifested therein.

Tyre was, however, soon rebuilt : but was taken again, within twenty years, by Antigonus, after fifteen months siege. It had the misfortune of frequently changing its masters ; being sometimes in the hands of the kings of Egypt, and sometimes under the power of the kings of Syria, till, at length, it fell under the dominion of the Romans. Then was the time when its merchandize and hire became holiness unto the Lord ; according to Isaiah, xxiii. 18. The daughter of Tyre came to the Christian church with a gift, Psal. xlv. 12. Mention was made in those blessed days of Rahab, or Egypt ; Babylon, Philistia, and Tyre, with Ethiopia : Those great enemies of the Jews were mentioned, with pleasure, to those who know the Lord, as being *places where souls were born anew*, Psal. lxxxvii. 4. Though it was well known, that Babylon and Tyre were doomed to perpetual ruin ; yet it was matter of rejoicing, that the name of Jesus should first be known in those cities. St. Peter seems to have written his first epistle at Babylon : for he says, “ The Church that is at Babylon, elected together with you, saluteth you,” 1 Pet. v. 13. And St. Paul, in his journey to Jerusalem, came to Tyre, and found disciples, with whom he tarried seven days ;
 who

who foretold his persecution at Jerusalem, and did all in their power to dissuade him from going thither; and when he departed, they, with their wives and children, brought him and his company on their way out of the city; where they kneeled down on the shore, and prayed. There was a famous Christian church at Tyre; which existed for ages, and produced many sincere converts, and faithful martyrs. There was the most magnificent temple built there, for the public worship of God, that was to be found in all Palestine; and Tyre had the honour of being erected into an archbishopric, the first under the patriarchate of Jerusalem, having fourteen bishops under its primacy; in which prosperous state it remained several years. Thus were the prophecies of its being consecrated to the Lord, accomplished.

But all this glory and honour could not prevent the prophecies from being fulfilled. The city was taken by the Saracens, in the reign of Omar, their third emperor, about the year of Christ 639. It was retaken by the Christians, in the times of the holy wars, (so called) 1124; Baldwin, the second of that name, being king of Jerusalem, and assisted by the Venetian fleet. It was taken from the Christians again, in the year 1289, by the Mamalucs of Egypt, under their sultan Alphix; who sacked this and Sidon, and other strong towns, that they might never afford any harbour, or shelter, to the Christians again. From the Mamalucs it was taken by the Turks, under their emperor, Selim the Ninth, in the year 1516: And they have it at this time----But Oh, how is it fallen! From being the mart of nations, it is a heap
of

of ruins : and, from its harbour being entirely choaked up with sand and rubbish, and commerce having removed from its shores, (which are only now visited by the boats of poor fishermen); and especially, by those express prophecies that have been cited; we know that it is ruined for ever, and that it shall exist no more.

I might pass, if it were necessary, to mention the remarkable prophecies respecting the present state of Egypt, especially those of Ezekiel : which declare, that it shall be “ a base kingdom : It shall be the “ basest of the kingdoms, neither shall it exalt itself “ any more above the nations : for I will diminish “ them, that they shall no more rule over the nations,” Ezek. xxix. 14, 15. And, in the xxx. chapter, 12th and 13th verses, God declared, that he would “ sell the land into the hand of the wicked ;” and adds, “ I will make the land waste, and all that is “ therein, by the hand of strangers : and there shall “ be no more a prince of the land of Egypt.”

Nothing can be more precisely fulfilled than these predictions have been, for ages past ; as the learned Bishop NEWTON has abundantly shewn, in his *Dissertations on the Prophecies* : to which I refer you.

Enough has been said, to prove, that prophecies have hitherto, generally, been finally fulfilled, in the most plain, striking, and ample manner ; and that the events have been according to the letter and spirit of the predictions ; never less, but sometimes more than was foretold : And there is, therefore, the greatest reason to believe, that those prophecies that remain to be accomplished, shall all be fulfilled, at last,

last, in the same manner, as fairly, fully, plainly, and literally, as any former predictions have been, from the creation of all things to the present time.

By this rule I propose to be governed, in the succeeding lectures.

END OF THE INTRODUCTORY LECTURE.

A

COURSE OF LECTURES,

ON THE

P R O P H E C I E S

THAT REMAIN TO BE FULFILLED.

L E C T U R E I.

The Call of Abram---The promises made to the Patriarchs, by which the land of Canaan was given to them and their posterity, for a possession; in which the Boundaries are mentioned. Collected from the Scriptures.

Observations upon the same.

A brief historical account of the first Covenant, from its being made, mutually agreed upon, and confirmed between God and Israel, at Mount Sinai, to its abrogation, at the death of Christ, and final dissolution, at the destruction of Jerusalem, by the Romans.

Observations upon that Covenant; designed chiefly to correct some mistakes that have been made respecting it.

AS the return of the Israelites to their own land, and their final conversion to the knowledge and worship of the true God, and our Saviour Jesus Christ, is one of the principal subjects upon which I propose to animadvert in the following Course of Lectures; it is necessary to shew from the Scriptures, by what right they possessed the land of Canaan, at first; for what they were expelled; and what foundation there is to believe, that they will be gathered together again under one head, and repossess the land that was given to their fathers,

And as the building which I have proposed to erect, is very magnificent and lofty; you will give me leave to dig deep, and lay the foundation upon the Rock of Ages, with the stones of the Sanctuary, the precious promises of God; which are the only sure foundations of faith and hope.

To begin in order, I shall first set before you a **CHART**; containing

The Bounds of the land of Canaan, as promised to Abraham, Isaac, and Jacob, and their posterity; and the promises of God, as their MAGNA CHARTA.

DRAWN FROM THE SCRIPTURES.

GENESIS, xii. 1---7.

‘ **N**OW JEHOVAH had said unto Abram, Get thee
‘ out of thy country, and from thy kindred,
‘ and from thy father’s house, unto a land that I will
‘ shew thee. And I will make of thee a great nation;
‘ and I will bless thee, and make thy name great; and
‘ thou shalt be a blessing. And I will bless them that
‘ bless thee, and curse him that curseth thee; and in
‘ thee shall all the families of the earth be blessed. So
‘ Abram departed, as JEHOVAH had spoken unto him:
‘ and Lot went with him. And they went forth to
‘ go into the land of Canaan; and into the land of
‘ Canaan they came. And Abram passed through the
‘ plain of Sichem, unto the plain of Moreh; and the
‘ Canaanite was then in the land. And JEHOVAH ap-
‘ peared unto Abram; and said, Unto thy seed will I
‘ give this land: and there builded he an altar unto
‘ JEHOVAH, who appeared unto him.’

Gen. xiii. 14, 15, 16, 17.--- ‘ And JEHOVAH said
‘ unto Abram, after that Lot was separated from him,
‘ Lift up now thine eyes, and look from the place where
‘ thou art, northward, and southward, and eastward,
‘ and westward. For all the land that thou seest, to
‘ thee will I give it, and to thy seed, for ever. And I
‘ will make thy seed like the dust of the earth: so

‘ that if a man can number the dust of the earth, then
 ‘ shall thy seed also be numbered. Arise, walk through
 ‘ the breadth of the land, in the length of it, and in
 ‘ the breadth of it : for I will give it unto thee.’

Gen. xv. 5, 6, 7, 8. 18. --- ‘ And he brought him
 ‘ forth abroad ; and said, Look now toward heaven,
 ‘ and tell the stars, if thou be able to number them :
 ‘ And he said unto him, So shall thy seed be. And he
 ‘ believed in JEHOVAH, and he counted it to him for
 ‘ righteousness. And he said unto him, I am JEHO-
 ‘ VAH, that brought thee out of Ur of the Chaldees,
 ‘ to give thee this land, to inherit it. And he said,
 ‘ Lord God, whereby shall I know that I shall inherit
 ‘ it? In that same day JEHOVAH made a covenant
 ‘ with Abram, saying, Unto thy seed have I given this
 ‘ land, from the river of Egypt, unto the great river,
 ‘ the river Euphrates. The Kenites *,’ &c.

Gen. xvii. 8. --- ‘ And I will give unto thee, and
 ‘ to thy seed after thee, the land wherein thou art a
 ‘ stranger, all the land of Canaan, for an everlasting
 ‘ (or perpetual) possession : and I will be their God.’

Gen. xxii. 15, 16, 17, 18. --- ‘ And the angel of
 ‘ JEHOVAH called unto Abraham out of heaven, the
 ‘ second time ; and said, By myself have I sworn, saith
 ‘ JEHOVAH ; for because thou hast done this thing,
 ‘ and hast not withheld thy son, thine only son ; that
 ‘ in blessing I will bless thee, and in multiplying I will
 ‘ multiply thy seed as the stars of the heaven, and as
 ‘ the sand which is upon the sea-shore ; and thy seed

* See the extent and boundaries of the promised land, in Numbers,
 xxxiv. 1---12.

‘ shall possess the gate of his enemies ; and in thy seed
 ‘ shall all the nations of the earth be blessed : because
 ‘ thou hast obeyed my voice.’

To ISAAC.

Gen. xxvi. 2, 3, 4, 5.---‘ And JEHOVAH appeared
 ‘ unto him : and said, Go not down into Egypt : dwell
 ‘ in the land which I shall tell thee of. Sojourn in this
 ‘ land ; and I will be with thee, and will bless thee :
 ‘ for unto thee, and unto thy seed, I will give all
 ‘ these countries ; and I will perform the oath which
 ‘ I sware unto Abraham, thy father. And I will
 ‘ make thy seed to multiply as the stars of heaven ;
 ‘ and will give unto thy seed all these countries : and
 ‘ in thy seed shall all the nations of the earth be
 ‘ blessed : Because that Abraham obeyed my voice,
 ‘ and kept my charge, my commandments, my sta-
 ‘ tutes, and my laws.’

To JACOB.

Gen. xxxviii. 13, 14, 15.---‘ And behold, JEHO-
 ‘ VAH said, I am JEHOVAH, God of Abraham, thy
 ‘ father, and the God of Isaac : the land whereon
 ‘ thou liest, to thee will I give it, and to thy seed.
 ‘ And thy seed shall be as the dust of the earth ; and
 ‘ thou shalt spread abroad, to the west, and to the
 ‘ east, and to the north, and to the south : and in
 ‘ thee, and in thy seed, shall all the families of the
 ‘ earth be blessed. And behold, I am with thee, and
 ‘ will keep thee in all places whither thou goest ; and
 ‘ will bring thee again into this land : for I will not
 ‘ leave

‘leave thee, until I have done that which I have
‘spoken to thee of.’

Gen. xxxv. 9, 10, 11, 12.—‘And God appeared
‘unto Jacob again, when he came out of Padan-aram;
‘and blessed him. And said unto him, Thy name is
‘Jacob: thy name shall not be called any more Jacob,
‘but Israel shall be thy name: and he called his name
‘Israel. And God said unto him, I am God Almighty;
‘be fruitful, and multiply: a nation, and a company
‘of nations, shall be of thee; and kings shall come out
‘of thy loins. And the land which I gave Abraham
‘and Isaac, to thee will I give it; and to thy seed
‘after thee, will I give this land.’

Gen. xlviii. 3, 4. 21.—‘And Jacob said unto Jo-
‘seph, God Almighty appeared to me at Luz, in
‘the land of Canaan, and blessed me; and said unto
‘me, Behold, I will make thee fruitful, and multiply
‘thee: and I will make of thee a multitude of peo-
‘ple; and will give this land to thy seed after thee,
‘for an everlasting (or perpetual) possession. And Israel
‘said unto Joseph, Behold, I die: but God shall be
‘with you, and bring you again unto the land of your
‘fathers.’

Thus far the promises made to the fathers.

Exod. ii. 23, 24, 25.—‘When the children of Is-
‘rael were oppressed in Egypt, they cried; and their
‘cry came up unto God, by reason of the bondage.
‘And God heard their groaning, and God remembered
‘his covenant with Abraham, with Isaac, and with
‘Jacob; and God looked upon the children of Israel,
‘and God had respect unto them.’

Exod.

Exod. iii. 8. 16, 17.---God *said to Moses*. ‘ I am
 ‘ come down to deliver them out of the hand of the
 ‘ Egyptians, and to bring them up out of that land,
 ‘ unto a good land and a large, unto a land flowing
 ‘ with milk and honey; unto the place of the Ca-
 ‘ naanites, and the Hittites, and the Amorites, and
 ‘ the Perizzites, and the Hivites, and the Jebusites.
 ‘ Go, and gather the elders of Israel together, and say
 ‘ unto them, JEHOVAH God of your fathers, the God
 ‘ of Abraham, of Isaac, and of Jacob, appeared
 ‘ unto me, saying, I have surely visited you, and seen
 ‘ that which is done to you in Egypt. And I have
 ‘ said, I will bring you up out of the affliction of
 ‘ Egypt, unto the land of the Canaanites, and the
 ‘ Hittites, and the Amorites, and the Perizzites, and
 ‘ the Hivites, and the Jebusites, unto a land flowing
 ‘ with milk and honey.’

Exod. vi. 2---S.---‘ And God spake unto Moses,
 ‘ and said unto him, I am JEHOVAH: and I appeared
 ‘ unto Abraham, unto Isaac, and unto Jacob, by the
 ‘ name of *God Almighty*; but by my name JEHOVAH
 ‘ was I not known to them. And I have also estab-
 ‘ lished my covenant with them, to give them the
 ‘ land of Canaan, the land of their pilgrimage, wherein
 ‘ they were strangers. And I have also heard the
 ‘ groaning of the children of Israel whom the Egyp-
 ‘ tians keep in bondage: And I have remembered
 ‘ my covenant. Wherefore say unto the children of
 ‘ Israel, I am JEHOVAH, and I will bring you out
 ‘ from under the burdens of the Egyptians, and I will
 ‘ rid you from their bondage: and I will redeem you
 ‘ with a stretched-out arm, and with great judgments.

‘ And

‘ And I will take you to me for a people, and I will
 ‘ be to you a God ; and ye shall know that I am JE-
 ‘ HOVAH your God, which bringeth you out from the
 ‘ burdens of the Egyptians. And I will bring you
 ‘ unto the land concerning the which I did swear to
 ‘ give it, to Abraham, Isaac, and Jacob ; and I will
 ‘ give it you for an heritage : I am JEHOVAH.’

Thus far the grand Charter given to the patriarchs and their posterity, by the great Lord and Proprietor of heaven and earth.

Upon what has been cited, I shall make the following brief observations :——

1. That it pleased God to call Abraham out of his own country. He obeyed, and went out, not knowing whither he went ; and by approving himself faithful, he obtained the promises.

2. The land of Canaan was as certainly promised to Abraham, and his seed, as the Messiah was promised to descend from his line.

3. After God had tried Abraham many ways, and finally by commanding him to offer up his son ; and finding him faithful to the last, he then confirmed the promises by an oath ; and because he could swear by no greater, he swore by himself And so, after he had patiently endured, he obtained the promise : yea, and the immutable oath of God, to confirm it.

4. The same blessings were promised to Isaac and Jacob, and they obeyed the commands of God, as Abraham did ; and, therefore, the same glorious covenant was confirmed to each of them respectively ; and cannot now be dissolved or abrogated, until it is completely

completely fulfilled, according to the beautiful language of David--- ‘ He hath remembered his covenant for ever; the word which he commanded to a thousand generations; which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob, for a law, and to Israel, for an everlasting (*or perpetual*) covenant: saying, Unto thee will I give the land of Canaan; the lot of your inheritance:’ Pſal. cv. 8——11.

5. In all God’s covenants with men, ſpiritual bleſſings are expreſſly mentioned, or fully implied; and that ſhort promiſe, *And I will be their God*, (Gen. xvii. 8.) contains all the bleſſings of this life, and that which is to come: for what greater portion can any deſire, than to have God for their inheritance? He is the fountain of all good; and happy is that people whoſe God is the great JEHOVAH: Pſal. cxliv. 15. But thoſe are miſerable who have their portion in this life; whoſe belly is filled with God’s hid treaſures; who are full of children, and leave the reſt of their ſubſtance to their babes: Pſal. xvii. 14. And yet theſe outward bleſſings are by ſome conſidered as the only things promiſed to the children of Iſrael. I therefore mention this; and deſire it may be noticed, as a full confutation of that common (but very falſe) idea, that only temporal or earthly bleſſings, were promiſed to the people of God, of old; whereas, *They ſhall be my people, and I will be their God*---which ſentence is commonly found in all God’s covenants; contains all that can be thought of or deſired, obtained or enjoyed, in the preſent, or any future ſtate of exiſtence.

6. This covenant with Abraham, being thus confirmed by the oath of God, after he had approved himself faithful, could not be disannulled by the law given, and the covenant made at Sinai, four hundred and thirty years afterwards; as St. Paul declares, Gal. iii. 17. And I say, that no future dispensation can make it void, 'till it has been as fully accomplished, in all its parts, as it has been in some already; which is far from ever having been the case, as yet. I will mention a few instances in proof of this assertion.—

1. God promised to give the land of Canaan to Abraham for a possession, as well as to his seed: See Gen. xiii. 15. 17. But St. Stephen, in his defence, (See Acts, vii. 5.) says --- ‘ And he gave him none inheritance in it; no, not so much as to set his foot on: yet he promised that he would give it to him for a possession; and to his seed after him, when, as yet, he had no child.’ Now, if Abraham is to possess the land of Canaan, and the promises are to be fulfilled to him, as well as to his seed; Abraham must undoubtedly rise again, at the coming of our Saviour. And we may query, whether it was not this idea that struck the Sadduces dumb, when our Lord proved the resurrection of the dead, from those words of God to Moses---*I am the God of Abraham, the God of Isaac, and the God of Jacob*; from which he drew this conclusion, *God is not the God of the dead, but of the living*. Let us throw this argument into form, that we may see all its force and beauty; which so effectually silenced the greatest gainstayers.—

God is the God of Abraham, Isaac, and Jacob: and, if he is their *God*, he must fulfil all his promises, which

which he made to them, and confirmed with an oath: consequently, they must have an existence 'till his promises to them are all fulfilled.

But they have not yet been all fulfilled; therefore, Abraham, Isaac, and Jacob, still exist. God promised Abraham, Isaac, and Jacob, the land of Canaan for a possession; but during their short continuance on earth, they did not possess so much as enough to set their feet on; but were strangers and pilgrims: nevertheless, they died in faith, not having received the promises; but seeing them afar off, they were fully persuaded of them, embraced them by faith; and were buried in the promised land, as a token of their faith in God; who promised; and who, they believed, was able to perform. Therefore, Abraham, Isaac, and Jacob, must rise again, if ever they are to possess the land of Canaan. But God is their God; therefore, he must, as such, fulfil all his promises to them: consequently, they must be in a situation to have them fulfilled. The land of Canaan was promised to them as a possession: They have never possessed it yet: Therefore, they must rise again to possess it.

2. In the covenant made with Abraham, God promised, that in him, and in his seed, should all nations and families of the earth be blessed: See, Gen. xii. 3. xxii. 18. But all the nations and families of the earth have never yet been blessed at all; still less, through the ministration of Abraham: But this part of the covenant must be fulfilled, in due time.

3. It is very easy to see, that the extensive country promised to Abraham, and his seed, from the river of Egypt (not the Nile, but a river in the way to Egypt,

mentioned, Josh. xv. 4. as part of the south border of the possession of Judah), to the great river, the river Euphrates, has never yet been peaceably possessed by the descendants of Abraham. This part of the covenant still remains to be fulfilled.

4. It may be questioned, whether that promise, *And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered*, (Gen. xiii. 16.) has ever yet been fulfilled, according to the spirit and meaning of the same : for we know, that figurative and hyperbolical expressions, are used in this and many other passages, according to the genius of the Oriental languages.

5. Abraham's covenant is commanded to a thousand generations : and as from Abraham to Christ were only forty-two generations ; and allowing thirty years, upon a medium, for a generation since his birth ; we, that are now alive, are the sixtieth ; which, in all, make but an hundred and two generations, from Abraham 'till now. No one can therefore pretend, with any kind of reason, that the covenant is either abolished or superceded.

6. Although the promises made to Abraham, in behalf of his seed, are at present suspended ; and we do not see them fulfilling, any farther than the Jews are preserved a distinct people : yet we are assured, by no less a writer than St. Paul, that all the promises remain in full force ; and though, as concerning the gospel, the Jews are enemies, for the Gentiles sakes ; yet, as touching the election, they are all beloved, for the fathers' sakes : for this plain reason, that the
gifts

gifts and calling of God are without repentance: Rom. xi. 28, 29.

To close the whole, we may observe, that the covenant between God and Abraham was faithfully performed on Abraham's part, during his time of trial: and God will never suffer it to fail on his part: It extends through all periods of time; even to the grand Jubilee, when God shall be ALL IN ALL; when all his promises shall have been compleatly fulfilled, that were ever made to Abraham, Levi, David, or any of the children of Adam, or even to Christ himself. Therefore, the covenant made with Abraham, is never called, *The old covenant---the first covenant---the broken covenant ---- your covenant*, &c. These epithets all belong to the covenant made between God and the children of Israel, at Mount Sinai; as is evident by many express passages in the writings of the prophets and apostles. As, for instance --- 'Behold, the days come, when I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband to them, saith JEHOVAH:' Jer. xxxi. 31, 32. Upon which St. Paul thus comments --- 'For if that first covenant had been faultless; then should no place have been sought for the second. But finding fault with them, he saith --- Behold, the days come, saith the Lord, that I will make a new covenant, &c. In that he saith, A new covenant, he hath made the first old. Now that
which

which decayeth, and waxeth old, is ready to vanish away :’ Heb. viii. 7, 8. 13.

The fault, or weakness, of the covenant made at Sinai, will be considered presently : I shall, therefore, proceed directly to lay it before you, as far as I am able ; and shall then make some observations upon it.

When the congregation of Israel was come out of Egypt, and had arrived at Sinai, where God first spake to Moses ; we read as follows :—

Exod. xix. 3--9. ‘ And Moses went up unto God :
 ‘ and JEHOVAH called unto him out of the mountain,
 ‘ saying---Thus shalt thou say unto the house of Jacob,
 ‘ and tell the children of Israel : Ye have seen what I
 ‘ did unto the Egyptians ; and how I bare you on eagles
 ‘ wings, and brought you unto myself. Now, therefore,
 ‘ if ye will obey my voice indeed, and keep my cove-
 ‘ nant ; then ye shall be a peculiar people unto me,
 ‘ above all people : for all the earth is mine. And ye
 ‘ shall be unto me a kingdom of priests, and an holy
 ‘ nation. These are the words which thou shalt speak
 ‘ unto the children of Israel. And Moses came, and
 ‘ called for the elders of the people, and laid before
 ‘ their faces all these words which JEHOVAH commanded
 ‘ him. And all the people answered together, and said,
 ‘ All that JEHOVAH hath spoken, we will do. And
 ‘ Moses returned the words of the people unto JEHO-
 ‘ VAH. And JEHOVAH said unto Moses---Lo, I come
 ‘ unto thee in a thick cloud, that the people may hear
 ‘ when I speak with thee, and believe thee for ever.
 ‘ And Moses told the words of the people unto
 ‘ JEHOVAH.’

Here

Here God proposes the covenant, mentions what he had already done for them, and the infinite blessings with which he would bless them, upon these express conditions, that they would obey his voice, and keep his covenant. To which the people readily consented. The preliminaries of the treaty (for such it was, let men say what they will) being settled, the next thing in order, was, for the Lord to let them know what was his will, and what they had to do. This he told them, in the most express manner: and as the code of laws which he gave them, was moral, civil, and ecclesiastical, he began by giving them the law of the ten commandments, or that which is called the moral law; which is summarily contained, as our Saviour has declared, in these two; *viz.* ‘Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbour as thyself.’ No person can pretend that there was any thing hard, unreasonable, unjust, or cruel, far less naturally impossible in this lovely system. It was a bright copy of the original eternal law of JEHOVAH, by which all rational intelligences must be for ever governed. This law, in the substance of it, must remain unrepealed so long as God and his rational creatures shall exist: Our duty and our happiness, will, to eternity, be closely connected; and will always consist in loving God and one another.

But, in order to impress this holy, righteous law, with the greater force and effect upon their minds, and that they might never forget it; God was pleased

to

to deliver it with all possible majesty, pomp, glory, and terror.

‘ JEHOVAH came from Sinai, and rose up from Seir
 ‘ unto them : he shined forth from Mount Paran : he
 ‘ came with ten thousands of saints : from his right-
 ‘ hand went a fiery law for them.’---‘ God came from
 ‘ Teman, and the Holy One from Mount Paran.
 ‘ His glory covered the heavens, and the earth was
 ‘ full of his praise. And his brightness was as the
 ‘ light : and he had horns (*or* beams) coming out of
 ‘ his hand : and there was the hiding of his power.
 ‘ Before him went the pestilence, and burning coals
 ‘ went forth at his feet. He stood, and measured
 ‘ the earth : he beheld, and drove asunder the na-
 ‘ tions ; and the everlasting mountains were scattered ;
 ‘ the perpetual hills did bow : his ways are ever-
 ‘ lasting.’

‘ There were thunders, and lightnings, and a thick
 ‘ cloud upon the mount : and the voice of the trum-
 ‘ pet was exceeding loud ; so that all the people in
 ‘ the camp trembled. And Mount Sinai was alto-
 ‘ gether on a smoke ; because JEHOVAH descended
 ‘ on it, in fire : and the smoke thereof ascended as the
 ‘ smoke of a furnace, and the whole mount quaked
 ‘ greatly. And when the voice of the trumpet sounded
 ‘ long, and waxed louder and louder ; Moses spake,
 ‘ and God answered him by a voice.’ See Deut.
 xxxiii. 2. Habak. iii. 3, 4, 5, 6. Exod. xix. 16.
 18, 19.

And when the attention of the people was brought
 to the highest pitch, God spake all these words ;
 saying---I am JEHOVAH, &c. [you know the ten com-
 mandments,

mandments, doubtless.] ‘ And all the people saw,
 ‘ (and heard) the thunders, and lightnings, and
 ‘ the noise of the trumpet, and the mountain smoking :
 ‘ and when the people saw it, they removed, and
 ‘ stood afar off. And they said unto Moses---Speak
 ‘ thou with us, and we will hear : but let not God
 ‘ speak with us, lest we die :’ Exod. xx. 18, 19.

After this, God gave them a set of statutes, relative to civil affairs, worthy of a God : they were short, expressive, clear, without ambiguity or intricacy, reasonable, equitable to the last degree : not dictated by caprice, nor enforced by improper penalties ; but full of justice, mixed with mercy, and guarded by proper and reasonable sanctions : But above all things, he forbade idolatry ; the punishment of which most stupid crime, was death and destruction ; and all the curses of the book of the law stood against it. They were forbidden even to mention the names of strange gods, or to make the least affinity with the nations of the land who worshipped them : but were commanded to destroy them utterly. And the whole, at that time, was concluded in the following words :---See, Exod. xxiii. 20——33.

‘ Behold, I send an angel before thee, to keep thee
 ‘ in the way, and to bring thee into the place which I
 ‘ have prepared. Beware of him, and obey his voice :
 ‘ provoke him not, for he will not pardon your trans-
 ‘ gressions : for my name is in him. But if thou shalt
 ‘ indeed obey his voice, and do all that I speak ; then
 ‘ will I be an enemy to thine enemies, and an ad-
 ‘ versary to thine adversaries. For mine angel shall go
 ‘ before thee, and bring thee unto the land of the Amo-

‘rites, and the Hittites, and the Perizzites, and the
 ‘Canaanites, and the Hivites, and the Jebusites : and
 ‘I will cut them off. Thou shalt not bow down to
 ‘their gods, nor serve them, nor do after their works :
 ‘but thou shalt utterly overthrow them, and quite
 ‘break down their images. And ye shall serve JE-
 ‘HOVAH, your God ; and he shall bless thy bread,
 ‘and thy water : and I will take sickness away from
 ‘the midst of thee. There shall nothing cast their
 ‘young, nor be barren, in thy land : the number of
 ‘thy days I will fulfil. I will send my fear before thee,
 ‘and will destroy all the people to whom thou shalt
 ‘come ; and I will make all thine enemies turn their
 ‘backs unto thee. And I will send hornets before
 ‘thee : which shall drive out the Hivite, the Ca-
 ‘naanite, and the Hittite, before thee. I will not
 ‘drive them out in one year, lest the land become
 ‘desolate, and the beasts of the field multiply against
 ‘thee. By little and little I will drive them out from
 ‘before thee ; until thou be increased, and inherit the
 ‘land. And I will set thy bounds from the Red Sea,
 ‘even unto the sea of the Philistines ; and from the
 ‘desart unto the river : for I will deliver the inhabi-
 ‘tants of the land into your hand, and thou shalt
 ‘drive them out before thee. Thou shalt make no
 ‘covenant with them, nor with their gods. They
 ‘shall not dwell in thy land, lest they make thee sin
 ‘against me : for if thou serve their gods, it will
 ‘surely be a snare unto thee.’

After Moses had received all these words from the
 mouth of God, he came and informed the people, as
 we read, *Exod. xxiv. 3.* ‘And Moses came and told
 ‘the

‘ the people all the words of JEHOVAH, and all the
 ‘ judgments : and all the people answered, with one
 ‘ voice, and said, All the words which JEHOVAH hath
 ‘ said, will we do.’ This might seem to be sufficient for
 concluding the covenant between God and the peo-
 ple : but, in order to its final ratification, we read,
ver. 4. ‘ And Moses wrote all the words of JEHOVAH,
 ‘ and rose up early in the morning, and builded an
 ‘ altar under the hill, and twelve pillars according to
 ‘ the twelve tribes of Israel.’

A purifier must be cut off, to confirm the cove-
 nant. Though the priesthood was not yet settled, sa-
 crifices were offered, as they always were, at the con-
 firming of covenants, as well as on many other occa-
 sions. For sacrifices were doubtless ordained by God,
 from the time when he judged and sentenced the first
 sinners : and by that way he would be approached,
 to teach us the absolute necessity of the great recon-
 ciliation, or atonement, made by our Lord and Sa-
 viour Jesus Christ.

We further read, *ver. 5—8.* ‘ And he sent young
 ‘ men of the children of Israel, who offered burnt-
 ‘ offerings, and sacrificed peace-offerings of oxen,
 ‘ unto JEHOVAH. And Moses took half of the blood,
 ‘ and put it in basons ; and half of the blood he
 ‘ sprinkled on the altar. And he took the book of the
 ‘ covenant, and read in the audience of the people :
 ‘ and they said, All that JEHOVAH hath said, will we
 ‘ do, and be obedient. And Moses took the blood,
 ‘ and sprinkled it on the people ; and said, Behold
 ‘ the blood of the covenant which JEHOVAH hath
 ‘ made with you, concerning all these words.’

Thus was the covenant made between God and the people, at Sinai. Both parties consented. The terms were proposed by JEHOVAH ; to which the whole congregation assented : they were then set forth more largely : the people promised obedience, and God promised protection, support, and every blessing.

The matter was then engrossed, in a book made for that purpose : a purifier, or purification-sacrifice ; was cut off : the covenant was again read in the ears of all the people, in order to its final ratification : the people, one and all, promised obedience to every part of it. Moses was the mediator between God and the people, on this occasion : he sprinkled the blood, and thus sealed, confirmed, and ratified the covenant. If this was not a proper covenant, there never was a covenant made between two parties since time began : it had all the preliminaries, deliberation, forms, substance, and confirmation, that any mutual covenant could have.

By this covenant, the people were married, in a proper sense, to JEHOVAH : they avouched him to be their God, and he avouched them to be his people.— This is the covenant which he pleads so often in the prophetic writings, by which he was married unto them ; as, in Ezek. xvi. 8. — ‘ Now, when I passed
‘ by thee, and looked upon thee ; behold, thy time was
‘ a time of love : and I spread my skirt over thee, and
‘ covered thy nakedness : yea, I swear unto thee, and
‘ entered into a covenant with thee, saith Adonai JE-
‘ HOVAH, and thou becamest mine.’

This covenant being thus established, the people promised, and swore to obey ; which promise JEHO-

VAH heard with approbation, as Moses afterwards informed them ; saying—‘ And JEHOVAH heard the voice
 ‘ of your words, when ye spake unto me ; and JEHOVAH
 ‘ said unto me, I have heard the voice of the words of
 ‘ this people, which they have spoken unto thee : they
 ‘ have well said, all that they have spoken.’ Which plainly supposes, that it was not impossible to obey the commandments of God : for certainly, it could not be *well said*, if they promised what was naturally impossible for them to perform.

God further said — ‘ O that there were such an
 ‘ heart in them, that they would fear me, and keep all
 ‘ my commandments always : that it might be well
 ‘ with them, and their children, for ever !’ Deut. v.
 28, 29.

But, was this glorious covenant kept undefiled ? Did the church of Israel continue holiness unto JEHOVAH, and the first-fruits of his increase, as once she was ? See Jer. ii. 2, 3. Did she retain the kindness of her youth, and the love of her espousals ? No ! no ! no ! or we should never have heard of the thousands of breaches of which God complains by the prophets, in the most moving and affectionate manner : Never should we have heard of such complaints as these, unless *that* marriage-covenant had been broken.

‘ Hear, O my people, and I will testify unto thee :
 ‘ O Israel, if thou wilt hearken unto me, There shall
 ‘ no strange gods be in thee, neither shalt thou wor-
 ‘ ship any strange god. I am JEHOVAH, thy God,
 ‘ who brought thee up out of the land of Egypt :
 ‘ open thy mouth wide, and I will fill it. But my
 ‘ people would not hearken unto my voice ; and Israel
 ‘ would

' would none of me : so I gave them up unto their
 ' own hearts lust, and they walked in their own coun-
 ' sels. O that my people had hearkened unto me,
 ' and Israel had walked in my ways ! I should soon
 ' have subdued their enemies, and turned my hand
 ' against their adversaries. The haters of JEHOVAH
 ' should have submitted themselves unto him : but their
 ' time should have endured for ever. He should have
 ' fed them also with the finest of the wheat ; and with
 ' honey out of the rock should I have satisfied thee :'
 Psal. lxxxi. 8—16. ' O that thou hadst hearkened to my
 ' commandments ! then had thy peace been as a river,
 ' and thy righteousness as the waves of the sea : thy seed
 ' also had been as the sand, and the offspring of thy
 ' bowels as the gravel thereof ; his name should not
 ' have been cut off, nor destroyed from before me :'
 Isai. xlviii. 18, 19.

' Hear, O heavens ; and give ear, O earth ; for
 ' JEHOVAH hath spoken : I have nourished and brought
 ' up children, and they have rebelled against me.
 ' The ox knoweth his owner, and the ass his master's
 ' crib ; but Israel doth not know, my people doth
 ' not consider :' Isa. i. 2, 3.

' Thus saith JEHOVAH, What iniquity have your
 ' fathers found in me, that they are gone far from me,
 ' and have walked after vanity and have become vain ?
 ' For pass over the isles of Chittim, and see ; and send
 ' unto Kedar, and consider diligently, if there be such
 ' a thing. Hath a nation changed their gods, which
 ' are yet no gods : but my people have changed their
 ' glory for that which doth not profit. Be astonished,
 ' O ye heavens, at this, and be horribly afraid ; be
 ' ye

' ye very desolate, saith JEHOVAH. For my people have
 ' committed two evils; they have forsaken me, the
 ' Fountain of living waters; and hewed them out
 ' cisterns, broken cisterns, that can hold no water.
 ' For of old time I have broken thy yoke, and burst
 ' thy bonds: and thou saidst, I will not transgress;
 ' when upon every high hill, and under every green
 ' tree, thou wandereft, playing the harlot. Yet I
 ' had planted thee a noble vine, wholly a right seed:
 ' how art thou degenerated into the plant of a strange
 ' vine, unto me! O generation, see ye the word of
 ' JEHOVAH: Have I been a wilderness unto Israel?
 ' a land of darkness? Wherefore say my people,
 ' We are lords; we will come no more unto thee?
 ' Can a maid forget her ornaments, or a bride her
 ' attire? Yet my people have forgotten me, days
 ' without number:' Jer. ii. 5. 10, 11, 12, 13. 20,
 21. 31, 32.

These, and a thousand such-like complaints, had
 never been heard from the mouth of the God of Israel,
 had not the covenant been shamefully broken on the
 people's part, and that times without number. It
 would be endless for me to point out all the instances
 wherein they broke the covenant; but the first breach,
 of itself, was sufficient to set the whole aside, and to
 have caused the Lord entirely to have rejected them
 from being his people; had he not been very gracious,
 and had sworn to Abraham, that he would be the God
 of his seed, and would bring them in to possess the
 land of Canaan.

This was the crime of making a golden calf, and
 worshipping it, as the gods that brought them up out
 of

of Egypt—O what a breach was this!—One could hardly believe it possible, that a people who had seen God's judgments upon Egypt—had passed through the Red Sea safely—had seen Pharaoh and his host overthrown therein—had sung the praises of God upon the sea-shore—had the bitter waters of Marah made sweet for them—had bread constantly rained down from heaven for their support—had seen the rock give forth water, to quench their thirst, upon being smitten with the rod of Moses—had been remarkably delivered from being swallowed up by Amalek—but, above all, had seen the glory and majesty of God displayed on Mount Sinai—had heard the law given from his mouth, out of the midst of the fire; which, most of all things, forbade idolatry, under the severest penalties—had entered into a solemn covenant with God, to keep his commandments—and had ratified and confirmed the same, after the most mature deliberation: I say, we could hardly believe that such a people should turn to gross idolatry, and worship a calf, the work of their own hands, within forty days after having seen these great wonders, were it not recorded in the sacred volume!

The stupidity, the ingratitude, the perfidy, the meanness, the perverseness, the madness, the unreasonableness, of this people, in this action; must astonish all that seriously consider this first and most dreadful breach of the sacred covenant. It is remarkable, that Josephus, the Jewish historian, was so ashamed of this perfidious action of his nation, that he has suppressed the whole account, in his Jewish Antiquities; not

not willing to let the Gentiles know how befotted the Israelites had been, under all their advantages.

The righteous anger of God, and his holy jealousy, burnt like a fire upon this occasion; and would certainly have consumed the whole congregation, had it not been for the intercession of meek and faithful Moses; who made use of two arguments with JEHOVAH, sufficiently powerful, at that time, to prevent the threatened stroke: The reproach and ridicule that the Egyptians would cast upon the divine name and character of God; and the oath which he had sworn to Abraham, Isaac, and Jacob, to multiply their seed as the stars of heaven, and to give all the land of Canaan to them for a possession for ever. These considerations, and especially the former, induced the Supreme so far to suspend the execution of his vengeance, as to spare the main body, and only to smite about three thousand of the principal leaders in the rebellion; who were slain by the swords of the sons of Levi, at the command of Moses: who doubtless had his commission from God for that purpose. And God threatened beside: saying—*Nevertheless, in the day when I visit, I will visit their sin upon them*: And, in consequence of that determination, we read—*And JEHOVAH plagued the people, because they made the calf which Aaron made*: *Exod. xxxii. 34, 35*. Upon which the Psalmist makes this pertinent remark—‘Thou answeredst them, O JEHOVAH, our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions:’ *Psal. xcix. 8*.

This was a great and general defection; and gave the first shock to that covenant, which, at last, was

wholly broken and abrogated, through their numerous rebellions.

God speaking of their provocations, says, by Moses — ‘ I said, I would scatter them into corners, I would
‘ make the remembrance of them to cease from among
‘ men ; were it not that I feared the wrath of the ene-
‘ my, lest their adversaries should behave themselves
‘ strangely, and say, Our hand is high, and JEHOVAH
‘ hath not done all this :’ Deut. xxxii. 26, 27.

And the same kind of language is frequently used, in Ezek. xx.—not indeed the same expressions, but those that are quite similar ; as, for example :— ‘ Then
‘ I said, I will pour out my fury upon them, to ac-
‘ complish my anger against them, in the midst of the
‘ land of Egypt. But I wrought for my name’s sake ;
‘ that it should not be polluted before the heathen, in
‘ whose sight I made myself known unto them, in
‘ bringing them forth out of the land of Egypt :
‘ Wherefore, I caused them to go forth out of the land
‘ of Egypt, and brought them into the wilderness.
‘ And I gave them my statutes, and shewed them my
‘ judgments ; which if a man do, he shall even live in
‘ them. But the house of Israel rebelled against me
‘ in the wilderness,’ &c. ‘ Then I said, I would pour
‘ out my fury upon them in the wilderness, to con-
‘ sume them. But I wrought for my name’s sake ;
‘ that it should not be polluted before the heathen, in
‘ whose sight I brought them out :’ *Ver.* 8, 9, 10, 11.
13, 14. See also, *ver.* 21, 22.

If you wish to read a concise history of Israel, from the mission of Moses to the coronation of David, read
Psal.

Pfal. lxxvii. from *ver.* 11. to the end; Psal. lxxviii. cv. cvi.

But notwithstanding this breach was great, the covenant was again renewed; and they stood fair for entering into the promised land, until that dreadful and fatal breach at Kadesh-barnea, when the spies brought up an evil report of the good land; and the whole congregation, through unbelief, refused to enter in and possess it: not daring to trust the power and goodness of God; but madly daring to provoke his wrath.—This was once too often: the anger of the Lord arose, and there was no remedy. He now threatened to smite them with the pestilence, and offered, a second time, to make of Moses a greater and mightier nation than they. Moses makes a fervent intercession for the people; which you may read, Numb. xiv. 13—19. in which he urges his former plea respecting the Egyptians, and adds thereto the consideration of the greatness of God's mercy and long-suffering, and his power to forgive and pardon, which he had often manifested to his people, from their coming out of Egypt to that time. God heard the request, and said—*I have pardoned, according to thy word.*

But this act of grace and mercy, though it preserved the congregation from being cut off at once, was attended with a dreadful *But*, or limitation. ‘But, as
‘truly as I live, All the earth shall be filled with the
‘glory of JEHOVAH. Because all those men which have
‘seen my glory, and my miracles, which I did in
‘Egypt, and in the wilderness, and have tempted me
‘now these ten times, and have not hearkened to my
‘voice; Surely, they shall not see the land which I
‘swore unto their fathers, neither shall any of them

' that provoked me see it. How long shall I bear
 ' with this evil congregation, which murmur against
 ' me? I have heard the murmurings of the children of
 ' Israel, which they murmur against me. Say unto
 ' them, As I live, saith JEHOVAH, as ye have spoken
 ' in mine ears, so will I do to you: Your carcases shall
 ' fall in the wilderness; and all that were numbered of
 ' you, according to your whole number, from twenty
 ' years old and upward, who have murmured against
 ' me, doubtless ye shall not come into the land con-
 ' cerning which I swear to make you dwell therein;
 ' save Caleb, the son of Jephunneh, and Joshua, the
 ' son of Nun. But your little ones, which ye said
 ' should be a prey; them will I bring in; and they
 ' shall know the land which ye have despised. But as
 ' for you, your carcases shall fall in the wilderness.
 ' And your children shall wander in the wilderness forty
 ' years, and bear your whoredoms, until your carcases
 ' be wasted in the wilderness. After the number of
 ' the days in which ye searched the land, even forty
 ' days, each day for a year, shall ye bear your ini-
 ' quities, even forty years; and ye shall know my
 ' breach of promise. I JEHOVAH have said, I will
 ' surely do it unto all this evil congregation, that are
 ' gathered together against me: in this wilderness shall
 ' they be consumed, and there shall they die;' Numb.
 xiv. 21, 22, 23. 27——35.

I have quoted this passage at length, as it is one of
 the most awful historical lessons that we have presented
 to our view in the Scriptures.

To think that more than six hundred thousand men,
 besides women, that came out of Egypt by a mighty
 hand;

hand; who were all under the cloud of glory, and all passed through the Red Sea, as on dry land:—‘ And were all baptized unto Moses, in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them; and that rock was Christ.’ See 1 Cor. x. 1—5.—Had all entered into covenant with God, heard the law given at Sinai—had seen the greatest miracles that any people ever had, and been made partakers of the greatest mercies—should, all but two, perish in the desert, through unbelief; is an alarming consideration to us all! ‘ With many of them God was not well pleased; therefore, he overthrew them in the wilderness.’—‘ Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.’ Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the ages are come. Wherefore, let him that thinketh he standeth, take heed lest he fall:’ 1 Cor. x. 6—12.

To return to the covenant—It was often broken, and often renewed; not only while the children of Israel were in the wilderness, but after they had obtained

tained the promised land. God often charged them, by Moses and the prophets, with the breach of this marriage-covenant, and often invited them to return and renew it : a specimen of which may be seen in Jer. iii. 1. 12, 13, 14. 20. 22.—

‘ They say, if a man put away his wife, and she go from him, and become another man’s ; shall he return unto her again ? shall not that land be greatly polluted ? But thou hast played the harlot with many lovers ; yet return again to me, saith JEHOVAH.’

‘ Go, and proclaim these words towards the north ; and say, Return thou backsliding Israel, saith JEHOVAH ; and I will not cause mine anger to fall upon you : for I am merciful, saith JEHOVAH, and I will not keep anger for ever.’

‘ Only acknowledge thine iniquity, that thou hast transgressed against JEHOVAH, thy God ; and hast scattered thy ways unto the strangers, under every green tree : and ye have not obeyed my voice, saith JEHOVAH. Turn, O backsliding children, saith JEHOVAH ; for I am married unto you.’

‘ Surely, as a wife treacherously departeth from her husband ; so have ye dealt treacherously with me, O house of Israel, saith JEHOVAH. Return, ye backsliding children, and I will heal your backslidings.’

These reproaches, and invitations, are found so often in the prophets, that I must quote a considerable part of their books, to set them all before you :—it is sufficient to have given you a specimen.

After the ten tribes had broken off from the house of David, and had set up Jeroboam king, and he had

turned

turned them away from serving the Lord, and set up two golden calves for them to worship ; as a people, they were given wholly to idolatry ; even worse than the heathen which were round about them. Nevertheless, God waited to be gracious ; warned, reproved, called, and invited them, about two hundred and sixty years : but as they did not return, he threatened, by Hosea, to give Israel a bill of divorcement ; which dreadful threatening he fulfilled, according to the predictions of that prophet ; who was commanded to say, from the mouth of God — ‘ I will cause to cease
 ‘ the kingdom of the house of Israel ; I will no more
 ‘ have mercy upon the house of Israel : but I will utterly take them away. For ye are not my people, and
 ‘ I will not be your God. Plead with your mother,
 ‘ plead ; for she is not my wife, neither am I her
 ‘ husband :’ Hof. i. 4. 6. 9. ii. 2.

Thus was the first covenant between God and the ten tribes, broken, disannulled, and totally abrogated, and for ever dissolved ; Israel was repudiated, divorced, put away, sent out of the land of their inheritance, given up to their enemies ; and from that time to the present, (which is almost two thousand and five hundred years) they have been rejected, and cast off, and are considered as totally divorced from that marriage covenant ; and if ever they are to become the people of God, and the bride of JEHOVAH again, (as the prophecies expressly declare,) there must be a new covenant made with them, in which Judah shall be included also, and they shall be one people again, never more to be divided. A new wooing must take place, and a new state of wedlock, in consequence ;

sequence ; which is most beautifully, as well as movingly described, in Hosea ii. from verse 14, to the end of the chapter. ‘ Therefore, behold I will allure her and bring her into the wilderness, and speak comfortably unto her ; and I will give her vineyards from thence, and the valley of Achor for a door of hope ; and she shall sing there as in the days of her youth, as in the day when she came up out of the land of Egypt. And it shall be at that day, saith JEHOVAH, that thou shalt call me Ishi ; (my husband, *or* a kind loving husband) and shalt call me no more Baali,’ (my lord, *or* a lordly, severe husband, &c.) See the chapter. ‘ And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the children of the living God. ‘ Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head ; and they shall come up out of the land : (of their captivity) : for great shall be the day of Jezreel.’ See Hosea, ii. 14, 15, 16. Hos. i. 10, 11. See also, chap. iii.

We have seen the first covenant, with respect to Israel, wholly and for ever dissolved : let us now see how Judah behaved herself, with this melancholy example before her eyes. God gives the following account of this sad affair : ‘ And I saw, when for all the causes whereby backsliding Israel had committed adultery, I had put her away, and given her a bill of divorce ; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass, through the lightness of her whoredom

dom that she defiled the land, and committed adultery with stocks and stones :’ Jer. iii. 8, 9. See Ezekiel, chap. xxiii. where Samaria, the capital city of Israel ; and Jerusalem, the capital of Judah ; are spoken of under the characters of two women, adulteresses ; their sins and punishments are there described, as also in Ezek. xvi. where Jerusalem is more particularly spoken of, and her sins are declared to be greater than those of her sister Sodom, which was destroyed by fire from heaven ; and also much to exceed those of her sister Samaria, who had been destroyed by the Assyrians : but in this last-mentioned chapter, there are glorious promises of the future recovery of all the three sisters : but not by virtue of the first covenant, which now no longer exists. For though God waited nearly an hundred and forty years longer with Judah, yet she grew worse and worse, ’till the Lord pronounced the dreadful decree ; ‘ And JEHOVAH said, I will remove Judah also out of my fight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said ; My name shall be there ;’ 2 Kings xxiii. 27. ‘ And I will cast you out of my fight ; as I have cast out all your brethren, even the whole seed of Ephraim. Therefore, pray not thou for this people ; neither lift up cry nor prayer for them ; neither make intercession to me : for I will not hear thee :’ See Jer. vii. 15, 16.

God seemed exceeding loth to execute the decree : but having tried all other means in vain, for more than an hundred years, at length he says — ‘ I have forsaken mine house ; I have left mine heritage ;

‘ I have given the dearly beloved of my soul into the
 ‘ hands of her enemies :’ Jer. xii. 7. And such mourn-
 ing and lamentation is made on this occasion, (shall I
 dare say, by God himself) as never was equalled,
 except when Jesus wept over Jerusalem, in the days of
 his flesh. Judah was now given up to the king of
 Babylon ; and he executed all the wrath of God upon
 her, and even exceeded, and helped forward the afflic-
 tion : (See Zech. i. 15.) went beyond his commis-
 sion ; and with great fury destroyed not only the city
 and temple, but almost the whole nation. But the
 Lord was pleased, in his very great love and mercy
 towards his people, and for many great and important
 purposes, to choose Jerusalem again, after seventy
 years banishment and captivity : and thus speaks, by
 his prophet :—‘ Thus saith JEHOVAH of hosts ; I am
 ‘ jealous for Jerusalem, and for Zion, with a great jea-
 ‘ lousy. And I am very sore displeased with the hea-
 ‘ then that are at ease : for I was but a little displeased,
 ‘ and they helped forward the affliction. Therefore,
 ‘ thus saith JEHOVAH, I am returned to Jerusalem with
 ‘ mercies : my house shall be built in it, saith JEHO-
 ‘ VAH of hosts, and a line shall be stretched forth upon
 ‘ Jerusalem. Cry yet, saying, Thus saith JEHOVAH
 ‘ of hosts ; My cities, through prosperity, shall yet be
 ‘ spread abroad ; and JEHOVAH shall yet comfort
 ‘ Zion, and shall yet choose Jerusalem :’ Zech. i. 14,
 15, 16, 17.

‘ And JEHOVAH shall inherit Judah his portion in
 ‘ the holy land, and shall choose Jerusalem again :’
 Zech. ii. 12.

This was a renewal of the old covenant ; for you
 may remember, the captives personally signed a cove-
 nant

nant after their return from Babylon : See Neh. x. in which chapter we read, ‘ that they entered into a curse, ‘ and into an oath, to walk in God’s law, which was ‘ given by Moses, the servant of God ; and to ob- ‘ serve and do all the commandments of JEHOVAH, ‘ our Lord, and his judgments, and his statutes,’ &c. See *ver.* 29. Which, by the way, was a very wrong thing, upon the supposition that it was impossible for them to fulfil what they promised, as many suppose : For it is criminal in any person to promise to do what is naturally impossible. But if the law given by Moses was so hard to keep as some pretend, yea impossible to be obeyed ; how comes it that they thought it possible, yea right, and therefore swore, and bound themselves under a curse, to obey it in all its parts ? And why did the Lord suffer such a promise and oath to be made, if he knew it to be impossible for them to keep it ? Could he be pleased with their adding sin to sin, by making rash and unlawful vows, which he every where forbids ? For such was their vow, if it was impossible for them to keep it.

We see that this was only the old covenant renewed upon the same conditions as it was first made ; the people promised obedience, and God protection.— And we may observe, that the Jews kept the covenant so far as it respected idolatry, from that time ; for we never hear of their setting up, or willingly bowing down to idols, after the seventy years captivity ; which, it seems, had entirely cured them of that stupid folly, to which before they always had such a propensity.

But notwithstanding this good appearance, the Spirit of God foresaw, and foretold by the prophet, that the Son of God would be rejected, sold, betrayed, and pierced by that people; for which crime they should be cut off, and the covenant wholly broken and cut asunder, no more to be repaired for ever and ever; and all connection between God and them, and also between the tribes, by virtue of that covenant, should be entirely dissolved. And their destruction by the Roman emperor, whom they had chose for their king, in order the more easily to prevail with Pilate to crucify JESUS, is clearly predicted in these words:—
 ‘ For I will no more pity the inhabitants of the land,
 ‘ saith JEHOVAH: but lo, I will deliver the men,
 ‘ every one into his neighbour’s hand, and into the
 ‘ hand of his king; and they shall smite the land,
 ‘ and out of their hand I will not deliver them:’
 Zech. xi. 6.

The total and final dissolution of the covenant is represented by taking two slaves, one called *Beauty*, and the other *Bands*: and cutting them asunder, as it is written—‘ And I took my staff, even Beauty, and cut
 ‘ it asunder, that I might break my covenant, which I
 ‘ had made with all the people. And it was broken
 ‘ in that day: and so the poor of the flock that waited
 ‘ upon me, knew that it was the word of JEHOVAH.’
That is, that he had made an entire and utter end of the covenant, that had subsisted between him and all the people for so many ages. It was broken and made old, and unfit ever to be repaired, in that day when JEHOVAH, or JESUS, was sold, as the next words import:—‘ And I said, If ye think good, give
 ‘ me my price: and if not, forbear. So they weighed
 ‘ for

‘ for my price thirty pieces of silver. And JEHOVAH
 ‘ said unto me, Cast it to the potter : a goodly price,
 ‘ that I was prized at of them. And I took the thirty
 ‘ pieces of silver, and cast them to the potter, in the
 ‘ house of JEHOVAH. Then I cut asunder mine other
 ‘ staff, even Bands, that I might break the brother-
 ‘ hood between Judah and Israel :’ See Zech. xi.
 10——14.

Thus we are able to discover, that the rejection of Christ was the last great sin, for which their covenant, church, state, and nation, were dissolved. The covenant was broken, and made old, when Christ was crucified : and when St. Paul wrote his epistle to the Hebrews, he said—that it was decaying and waxing old, and was then ready to vanish away ; which, in a short time after, it did, at the destruction of Jerusalem ; and hath never existed since, and never will again. But if ever the descendants of Abraham shall become again the peculiar people of God, it must be by virtue of a new covenant, which God will make with the house of Israel, and with the house of Judah ; according to his gracious and absolute promises — which I shall lay before you in my next lecture.

I shall conclude this discourse with some observations upon that covenant, which is now abolished ; which remarks may tend to correct some mistakes that have been made, and commonly received, about this subject, hitherto so little understood.

I. It is a mistake into which some writers have fallen —whether wilfully or ignorantly, I shall not pretend to determine—that there never was properly any covenant between God and man. But the contrary has been so
 plainly

plainly and fully proved, that very little need be added : for though God is infinitely superior to his creatures, he may condescend to them : and though he certainly has a right to give his creatures laws, and require them to obey according to their abilities ; yet he may, if he pleases, forego that right, and enter into covenant with them ; and this he certainly did with Abraham and others, and especially with the Israelites at Mount Sinai.

2. There have been many disputes about the covenant of grace and the covenant of works, which have given rise to much contention, and produced many puzzling distinctions ; all which might be avoided by considering, that whenever God deigns to enter into covenant with any of his creatures, it is most certainly of grace, favour, goodness, and condescension, on his part ; but the conditions of all covenants that have yet been made with men, are love, faith, reverence, and obedience, on their parts : so that all covenants hitherto, are of grace and works both.

3. Some are of opinion, that the covenant at Mount Sinai, was not intended for the people to live in, or live by. But such expressly contradict God, who says by Moses, ‘ Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law. For it is not a vain thing for you, because it is your life.’

‘ For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us,

‘us, that we may hear it, and do it? Neither is it
 ‘beyond the sea, that thou shouldest say, Who shall
 ‘go over the sea for us, and bring it unto us, that we
 ‘may hear it and do it? But the word is very nigh
 ‘unto thee, in thy mouth and in thy heart, that thou
 ‘mayest do it. See, I have set before thee this day life
 ‘and good, and death and evil; in that I command thee
 ‘this day to love JEHOVAH thy God, to walk in his
 ‘ways and to keep his commandments, and his judg-
 ‘ments, that thou mayest live and multiply. I call
 ‘heaven and earth to record this day against you, that
 ‘I have set before you life and death, blessing and
 ‘cursing; therefore choose life, that both thou and
 ‘thy seed may live: That thou mayest love JEHO-
 ‘VAH thy God, and that thou mayest obey his voice,
 ‘and that thou mayest cleave unto him: for he is thy
 ‘life, and the length of thy days:’ Deut. xxxii. 46,
 47. Deut. xxx. 11—16. 19, 20.

And the Lord, by Ezekiel, declared, saying, ‘And
 ‘I gave them my statutes, and shewed them my judg-
 ‘ments, which if a man do, he shall even live in
 ‘them. But the house of Israel rebelled against me in
 ‘the wilderness; they walked not in my statutes, and
 ‘they despised my judgments, which if a man do, he
 ‘shall even live in them:’ Ezek. xx. 11. 13. —
 Many other passages might be brought in proof of
 the same, if needful; but these are sufficient to prove,
 that God gave them a covenant, in which, and by
 which they might live; and that to contradict this, is
 to deny the truth of God’s word.

4. Some say, that it was impossible for any mere man
 to keep the covenant. But this is charging God fool-
 ishly,

ishly, with a witness ! To suppose, that he made a covenant, and approved of their promising to keep it, though at the same time he knew it was impossible, is attributing such folly to God, and such madness to the people, as must shock every serious mind. But facts are stubborn things ; and some in the congregation did keep the covenant ; according to the intent and meaning of the same, as God himself testifies, and therefore it is vain for man to deny it. ‘ But my servant Caleb, because he had another spirit within him, and hath followed me fully, him will I bring into the land whereinto he went ; and his seed shall possess it,’ Numb. xiv. 24. Joshua and Caleb kept the covenant ; therefore it was possible to keep it. And Moses said of the tribe of Levi, just before his death, (when men commonly speak the truth) ‘ For they have observed thy word, and kept thy covenant :’ Deut. xxxiii. 9. And David said, of the nation of his time, ‘ All this is come upon us, yet have we not forgotten thee : neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way : Though thou hast fore broken us in the place of dragons, and covered us with the shadow of death. If we have forgotten the name of our God, or stretched out our hands to a strange god ; shall not God search this out ? For he knoweth the secrets of the heart ;’ Psal. xliv. 17—21. I need not multiply instances ; for it frequently happened that persons, households, families, tribes, and sometimes the whole people, clave fast to the covenant, and kept it : which facts are recorded in the

Scriptures,

Scriptures, and prove the possibility of keeping it, better than a thousand arguments.

5. Some persons suppose, that the whole covenant might be outwardly, and according to the letter, kept, without any integrity of heart. But let such remember, that many of the commandments respected the inward tempers of the mind, and therefore could not be outwardly observed at all. Judgment, mercy, faith, and the love of God, were the weightier matters of the law; and were always regarded by God, as preferable to sacrifices and burnt offerings.

6. I have heard it frequently observed, that the first covenant, which they commonly call the covenant of works, was only proper for man in the state of innocency, when he had power to keep it; but not in a fallen state: Whereas, the Hebrew word *Berith*, rendered *covenant*, signifies, to cut off a purifier, and therefore always supposes a fallen state. Besides, it is well known, that God has frequently entered into covenant with fallen man; but where do we read of any covenant transaction between *God* and *Adam* in a state of innocency? It is certain, that *God* did propose, and enter into a covenant with Israel at Sinai, and the people voluntarily entered into covenant with him; and therefore such a transaction was highly proper for them in the situation in which they then were.

7. Often has it been said, that the first covenant, being once broken, could never be again renewed, and had no farther efficacy in it: That it admitted of no repentance, mercy, or forgiveness. This is frequently and peremptorily asserted, as though it was a self-evident truth; but, the law of Moses and the

prophets, all stand in direct contradiction to this false and unworthy assertion: The covenant was often broken, yet often renewed, and that by the command and approbation of *God*. About forty years after the first breach, Moses said to the people, ‘ This day
 ‘ *JEHOVAH* thy *God* hath commanded thee to do these
 ‘ statutes and judgments: thou shalt therefore keep
 ‘ and do them with all thine heart, and with all thy
 ‘ soul. Thou hast avouched *JEHOVAH* this day to be
 ‘ thy *God*, and to walk in his ways, and to keep his
 ‘ statutes, and his commandments, and his judgments,
 ‘ and to hearken unto his voice. And *JEHOVAH* hath
 ‘ avouched thee this day to be his peculiar people,
 ‘ as he hath promised thee, and that thou shouldest
 ‘ keep all his commandments: and to make thee high
 ‘ above all nations which he hath made, in praise, and
 ‘ in name, and in honour; and that thou mayest be an
 ‘ holy people unto *JEHOVAH* thy *God*, as he hath
 ‘ spoken:’ Deut. xxvi. 16—19.

This plainly shewed the covenant to be renewable after it had been broken; and that it was then as efficacious as ever. As for repentance, returning, mercy, and forgiveness—they were well known under that covenant, as all the prophets testify; for they always spoke this language:—

‘ Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to *JEHOVAH*, and he will have mercy upon him; and to our *God*, for he will abundantly pardon:’ Isai. lv. 7.

‘ When the wicked man turneth from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive:
 ‘ Because

‘ Because he considereth, and turneth away from all
 ‘ his transgressions that he hath committed, he shall
 ‘ surely live ; he shall not die.’ — See, and care-
 fully read, on this subject, Ezek. xviii. wholly, and
 xxxiii. 1—20. and you will easily see, that the first
 covenant promised life and salvation to penitents :
 And the prophets were ordered to proclaim God’s
 mercy to sinners, and to call them to repent and
 return from their evil ways, in full expectation of
 forgiveness.

8. Another very common mistake is, that nothing
 more than earthly blessings were promised in that co-
 venant, or even mentioned. But greater blessings
 God never did nor can bestow on any, than he pro-
 mised in that covenant, in case they would obey him.
 For what greater blessing can he give or promise than
 himself ? He is the fountain of all good ; and in him
 all happiness, glory, and excellence, are compre-
 hended. And he said :—

‘ If ye walk in my statutes, and keep my com-
 ‘ mandments, and do them ; I will set my tabernacle
 ‘ among you, and my soul shall not abhor you. And
 ‘ I will walk among you, and will be your God, and
 ‘ ye shall be my people :’ Lev. xxvi. 3. 11, 12.

And Moses speaks, saying ;—‘ JEHOVAH shall esta-
 ‘ blish thee an holy people unto himself, as he hath
 ‘ sworn unto thee ; if thou shalt keep the command-
 ‘ ments of JEHOVAH, thy God, and walk in his
 ‘ ways. And all people of the earth shall see that thou
 ‘ art called by the name of JEHOVAH :’ Deut. xxviii.
 9, 10.

‘ Now, therefore, (*says God*) if ye will obey my voice indeed, and keep my covenant ; then ye shall be a peculiar treasure unto me, above all people : And ye shall be unto me a kingdom of priests, and an holy nation :’ *Exod. xix. 5, 6.*

If these are not spiritual blessings, and of the highest kind—I must confess, I do not know what deserves the name.

9. But some suppose, that a person might obey and keep that covenant, and yet not be entitled to heaven and eternal felicity. But could any persons love the Lord God with all their hearts, and with all their souls, might, mind, and strength, and their neighbours as themselves, and obey all God’s commandments—and yet have no right to enter into the kingdom of heaven ? impossible !—Is not holiness inseparably connected with happiness ? and, Can those whom God loves, and who love him, be separated from him in the life to come ?

10. We may observe, that God made known his character, or name, under that covenant ; as—‘ JEHOVAH, JEHOVAH God, merciful and gracious, long-suffering, and abundant in goodness and truth : Keeping mercy for thousands ; forgiving iniquity, transgression, and sin ; and that will by no means clear the guilty :’ *Exod. xxxiv. 6, 7.* And it was the same character that he hath sustained in all ages.

The duties he enjoined, were, for substance, the same as are enjoined upon Christians ; and the blessings promised, were both temporal and spiritual ; and had the Israelites all been obedient, as (thanks to God)

some

some of them were—they would have been a happy people indeed.

11. I would beg leave to observe, that the covenant made at Sinai is called the first, and the old covenant; not in relation to the present gospel dispensation, as many suppose; but in relation to the new covenant which God will make with the house of Israel, and with the house of Judah, in the day when he shall take away their sins, and make them one nation, no more to be divided, and join them to himself, in that perpetual covenant which shall not be broken: which I shall endeavour to lay before you in my next Lecture.

12. The first covenant was designed to be a medium of intercourse between God and the children of Jacob: by it they were brought into union with God, and had communion with him. It might be compared to a pipe, or conduit, whereby God communicated life from himself into the hearts of the obedient. And when the people broke this covenant, God complains of them as forsaking him, the fountain of living waters, and hewing out cisterns, even broken cisterns, unto themselves, which could hold no water.

13. O how unworthy it is to think of God that he laid a snare, or set a trap for his people, when he made that covenant with them! that he gave them such laws that were either impossible to keep, or unsuitable to their condition, on purpose to seek occasion against them, that he might punish them for breaking a covenant which they could not keep; with some colour of justice, indeed, because they had promised to keep it, and he had said—“ They have well said all that they have

have spoken!" But we see, from what has been said, that the covenant was made (as all God's covenants with his creatures are) for purposes exactly contrary; even purposes of mercy, grace, and kindness! How often he forgave them their sins, and pardoned their transgressions, by virtue of this covenant-relation! and how often he suffered it to be repaired, after they had broken it in the most flagrant manner!

14. The first breach was made by making and worshipping the golden calf in the wilderness: all their many idolatries, and other enormous sins, and their refusal to hearken to the prophets whom God sent to reclaim them, were all continued breaches of the same. But that dreadful crime; which caused the final abrogation of that covenant, was their rejection and murder of Christ, the Prince of life, and the lord of glory; as our Saviour teaches them and us, in that parable of the husbandman: See St. Matth. xxi. 33—45. St. Mark, xii. 1—12. St. Luke, xx. 9—19. where we see, that although the husbandmen had long refused to pay any tribute to the great owner of the vineyard, and had beaten, stoned, and killed his servants, whom he had sent to receive the fruit at their hands; yet he suffered them to keep possession of it, 'till he sent his only and well-beloved Son to them, whom they took counsel to slay and destroy, supposing the vineyard would be theirs. But the scribes and Pharisees themselves, when the case was proposed to them, gave this righteous judgment against the husbandmen, (by whom the Lord intended themselves, and the Jewish nation and church in general)—They say unto him, 'He will miserably
 . . . destroy

‘destroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons.’

This Jesus applied to them, and said—‘Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.’ St. Matth. xxi. 41, 43. Moses had prophesied, that JEHOVAH would raise up a prophet like unto himself, a worker of miracles, a legislator, and a deliverer; to him the people were commanded to hearken in all things, upon pain of being cut off and destroyed. (See Deut. xviii. 15—19. Acts iii. 22, 23.) This prophet was the Messiah; and the covenant obliged them to receive and well to entertain all those messengers that God should send with proper credentials, and above all, the Son of his love, who shewed the clearest testimonials of his mission. And consequently, their rejection of him put an end to the covenant, as a bond of union between God and them: they totally rejected him from being their God, and he rejected them from ever being his people again, by virtue of that covenant; but still the covenant with Abraham stands good; and, in consequence of that, God will call them again to be his people, and will make a new covenant with them, that shall never be disannulled.

15. While the first covenant remained in force, God communicated all temporal and spiritual blessings through it to his covenant people; and during that time it was well-pleasing to him to be sought through that channel: But when the covenant was wholly broken, and for ever dissolved, it became as highly
absurd

absurd to seek for life, salvation, favour, acceptance, or communion with God any more that way, as it was proper and reasonable before. Even as an aqueduct, while connected with a never-failing spring, may be reasonably looked to for water; and when it becomes decayed in some places, it may be repaired; but if entirely separated from the fountain-head, or wholly broken in pieces, it becomes useless; and it would be as foolish to repair to it for water after that, as it was proper before.

And this is the only proper key by which we can understand the apostles, when they argue the weakness and unprofitableness of the law, commandments, and first covenant; and forbid their disciples to put any confidence at all therein, notwithstanding the great confidence that God had ordered his people to place there formerly. All these different directions were proper in their different periods; even as it would be proper to direct persons for water to an aqueduct, while whole, and joined to the fountain-head; but highly improper, when it is disjointed, or broken to pieces. The first covenant was a ministration of life, while the waters of life, *i. e.* all temporal and spiritual blessings, flowed through it: but when abrogated, was as certainly the ministration of death to all that looked for the blessings of life and salvation through it, which were no longer communicated by that channel. And without considering the matter in this light, it is impossible to reconcile the prophets and apostles together; since the former absolutely commanded their hearers to look for all blessings through the medium of the first covenant; but the latter forbade theirs to have

have the least hopes or expectations therefrom, and directed them immediately to the fountain-head, even Christ.

16. Jesus Christ, our Lord, the same yesterday, to-day, and for ever; has been, in all ages, the Saviour of men, and the fountain of all blessedness; and all the springs of happiness of the ancient church, were in him, and he blessed his people, by communicating his goodness through the first covenant to them, according to their necessities; and in the last days he will make a new covenant with Israel and Judah, through which he will bless them, by communicating himself to them in an uninterrupted manner, during that glorious state of their prosperity, which is yet to come; when they shall be made an eternal excellency, a joy of many generations: *Isai. lx. 15.* So that we may easily perceive, that neither the first nor the new covenant, ever were, or can be, given in the room of the Saviour; neither will they render his grace and salvation unnecessary, any more than an aqueduct can answer the purpose of a never-failing spring, or render the fountain-head useless: For every person of common sense knows, that conduits are useless, unless supplied with water from a fountain-head, which they are designed to convey for the use of mankind.

17. I promised to consider the fault, or weakness, of the first covenant which was made at Sinai; ‘For’ (says the apostle, *Heb. viii. 7, 8, 9.*) if that first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, Behold the days come, saith the Lord, that I will make a new covenant with the house of

‘ Israel, and with the house of Judah : Not according
‘ to the covenant that I made with their fathers, in the
‘ day that I took them by the hand, to lead them out
‘ of the land of Egypt ; because they continued not
‘ in my covenant, and I regarded them not, saith the
‘ Lord.’ Which words clearly intimate, that if they
had continued to observe that covenant, God’s blessings
would have continued to flow through the same, to
them—and by them would have been communicated
to the nations of the world—and that there would have
been no occasion for a second covenant, nor place have
been found for it.

The difference between the two covenants, will best
appear by comparing them together ; which, in the
next Lecture, I shall attempt to do : but in the mean
time I shall just observe, that in the first covenant there
was no security given that it should never be broken on
the people’s part ; but when the new covenant shall be
made, Christ will be the surety of it, that it shall never
be broken. The first covenant may be compared to
a small aqueduct, connected indeed with the fountain
of living waters ; but composed of wood, or lead,
which might be cut, broken up, or destroyed, by the
wicked hands of men, and might decay and need re-
pairing ; but the second, or new covenant, may be
likened to a large aqueduct of solid gold, being one
whole piece, that shall never wear out or decay ; or a
passage made through a solid adamantine rock, that
can never be destroyed.

A

COURSE OF LECTURES,

ON THE

P R O P H E C I E S

THAT REMAIN TO BE FULFILLED.

L E C T U R E II.

The New Covenant which God will make with the House of Israel, and with the house of Judah, in the latter Days.

Observations upon the same.

Having in my last Lecture endeavoured to lay before you the Covenant which God made with Abraham, Isaac and Jacob, which being kept by them, is now confirmed, established, and commanded to a thousand generations. Also having given you an historical account of the Covenant made at Sinai, from its first proposal to its final abrogation; with Remarks upon the same—tending to throw a degree of light upon the subject:—I cannot therefore begin this Lecture better, than with

*The NEW COVENANT, which JEHOVAH will make with
the house of Israel, and with the house of Judah, in the
latter days—when he shall graciously return their long
captivity.*

O R,

*The MAGNA CHARTA by which they shall again possess
their land.*

COMPILED FROM THE PROPHECIES,

And recommended to the particular attention of the Reader.

HEBREWS,

HEBREWS, viii. 6, 7, 8, 9, 10, 11, 12, 13.

‘ **B**UT now hath he (Christ) obtained a more
‘ excellent ministry, by how much also he is
‘ the Mediator of a better covenant; which was esta-
‘ blished upon better promises. For if that first cove-
‘ nant had been faultless, then should no place have
‘ been sought for the second. For finding fault with
‘ them, he saith; Behold the days come, saith the
‘ Lord, when I will make a new covenant with the
‘ house of Israel, and with the house of Judah: Not
‘ according to the covenant that I made with their
‘ fathers, in the day that I took them by the hand to
‘ lead them out of the land of Egypt; because they
‘ continued not in my covenant, and I regarded them
‘ not, saith the Lord. For this is the covenant that I
‘ will make with the house of Israel, after those days,
‘ saith the Lord; I will put my laws into their mind,
‘ and write them in their hearts: and I will be to them
‘ a God, and they shall be to me a people: And they
‘ shall not teach every man his neighbour, and every
‘ man his brother, saying, Know the Lord: for all
‘ shall know me, from the least to the greatest. For
‘ I will be merciful to their unrighteousness; and their
‘ sins, and their iniquities, will I remember no more.
‘ In that he saith, A new covenant, he hath made the
‘ first old: Now that which decayeth, and waxeth old,
‘ is ready to vanish away.’

Jer. xxxi. 31—37.—‘ Behold, the days come,
‘ saith JEHOVAH, that I will make a new covenant
‘ with the house of Israel, and with the house of
‘ Judah:

‘ Judah : Not according to the covenant that I made
 ‘ with their fathers, in the day that I took them by the
 ‘ hand, to bring them out of the land of Egypt,
 ‘ (which my covenant they brake, although I was an
 ‘ husband unto them, saith JEHOVAH). But this shall
 ‘ be the covenant that I will make with the house of
 ‘ Israel : After those days, saith JEHOVAH, I will put
 ‘ my law in their inward parts, and write it in their
 ‘ hearts ; and will be their God, and they shall be my
 ‘ people. And they shall teach no more every man his
 ‘ neighbour, and every man his brother, saying, Know
 ‘ JEHOVAH : for they shall all know me, from the least
 ‘ of them unto the greatest of them, saith JEHOVAH :
 ‘ for I will forgive their iniquity, and I will remember
 ‘ their sin no more. Thus saith JEHOVAH, which giveth
 ‘ the sun for a light by day, and the ordinances of the
 ‘ moon and stars, for a light by night ; which divideth
 ‘ the sea, when the waves thereof roar : JEHOVAH of
 ‘ hosts is his name. If those ordinances depart from
 ‘ before me, saith JEHOVAH, then the seed of Israel
 ‘ also shall cease from being a nation before me, for
 ‘ ever. Thus saith JEHOVAH, If heaven above can
 ‘ be measured, and the foundations of the earth
 ‘ searched out beneath, I will also cast off all the
 ‘ seed of Israel, for all that they have done, saith
 ‘ JEHOVAH.’

Jer. xxxii. 37——42. ‘ Behold, I will gather
 ‘ them out of all countries, whither I have driven
 ‘ them in mine anger, and in my fury, and in
 ‘ great wrath ; and I will bring them again unto
 ‘ this place, and will cause them to dwell safely.
 ‘ And they shall be my people, and I will be their
 ‘ God.

‘ God. And I will give them one heart, and one
 ‘ way; that they may fear me for ever, for the
 ‘ good of them and of their children after them.
 ‘ And I will make an everlasting covenant with them,
 ‘ that I will not turn away from them to do them
 ‘ good: but I will put my fear in their hearts, that
 ‘ they shall not depart from me. Yea, I will rejoice
 ‘ over them to do them good; and I will plant them
 ‘ in this land assuredly, with my whole heart, and with
 ‘ my whole soul. For thus saith JEHOVAH, Like as
 ‘ I have brought all this great evil upon this people;
 ‘ so will I bring upon them all the good that I have
 ‘ promised them.’

Jer. xxxiii. 14.—‘ Behold, the days come, saith
 ‘ JEHOVAH, that I will perform that good thing which
 ‘ I have promised unto the house of Israel, and to the
 ‘ house of Judah.’

Isai. lix. 20, 21.—‘ And the Redeemer shall come
 ‘ to Zion, and unto them that turn from transgression
 ‘ in Jacob, saith JEHOVAH. As for me, this is my
 ‘ covenant with them, saith JEHOVAH; My Spirit
 ‘ that is upon thee, and my words, which I have put
 ‘ in thy mouth, shall not depart out of thy mouth,
 ‘ nor out of the mouth of thy seed, nor out of the
 ‘ mouth of thy seed’s seed, saith JEHOVAH, from hence-
 ‘ forth and for ever.’

Rom. xi. 27.—‘ For this is my covenant unto them,
 ‘ when I shall take away their sins.’

Ezek. xi. 17, 18, 19, 20.—‘ Therefore say, Thus
 ‘ saith ADONAI JEHOVAH, I will even gather you
 ‘ from the people, and assemble you out of the coun-
 ‘ tries where ye have been scattered; and I will give
 ‘ you

‘ you the land of Israel. And they shall come thither,
 ‘ and they shall take away all the detestable things
 ‘ thereof, and all the abominations thereof from thence.
 ‘ And I will give them one heart, and I will put a
 ‘ new spirit within you ; and I will take the stony heart
 ‘ out of their flesh, and I will give them an heart of
 ‘ flesh, that they may walk in my statutes, and keep
 ‘ mine ordinances, and do them ; and they shall be
 ‘ my people, and I will be their God.’

Ezek. xx. 40, 41, 42, 43, 44.—‘ For in mine holy
 ‘ mountain, in the mountain of the height of Israel, saith
 ‘ ADONAI JEHOVAH ; there shall all the house of
 ‘ Israel, all of them in the land, serve me : there
 ‘ will I accept them, and there will I require your
 ‘ offerings, and the first-fruits of your oblations, with
 ‘ all your holy things. I will accept you with your
 ‘ sweet savour, when I bring you out from the people,
 ‘ and gather you out from the countries wherein ye
 ‘ have been scattered ; and I will be sanctified in you
 ‘ before the heathen : And ye shall know that I am
 ‘ JEHOVAH, when I shall bring you into the land of
 ‘ Israel, into the country for the which I lifted up
 ‘ mine hand to give it to your fathers. And there
 ‘ shall ye remember your ways, and all your doings,
 ‘ wherein ye have been defiled ; and ye shall loathe
 ‘ yourselves in your own sight, for all your evils that
 ‘ ye have committed. And ye shall know that I am
 ‘ JEHOVAH, when I have wrought with you, for my
 ‘ name’s sake, not according to your corrupt doings,
 ‘ O ye house of Israel, saith ADONAI JEHOVAH.’

Ezek. xxxiv. 13, 14, 15. 23—31.—‘ And I will
 ‘ bring them out from the people, and gather them
 ‘ from

' from the countries, and will bring them to their own
 ' land, and feed them upon the mountains of Israel,
 ' by the rivers, and in all the inhabited places of the
 ' country. I will feed them in a good pasture;
 ' and upon the high mountains of Israel shall their
 ' fold be—there shall they be in a good fold, and in
 ' a fat pasture shall they feed, upon the mountains of
 ' Israel. I will feed my flock, and I will cause them
 ' to lie down; saith ADONAI JEHOVAH. And I will
 ' set up one shepherd over them; and he shall feed
 ' them, even my servant David; he shall feed them,
 ' and he shall be their shepherd. And I JEHOVAH will
 ' be their God, and my servant David a prince among
 ' them; I JEHOVAH have spoken it. And I will
 ' make with them a covenant of peace, and I will
 ' cause the evil beasts to cease out of the land: and
 ' they shall dwell safely in the wilderness, and sleep
 ' in the woods: And I will make them, and the
 ' places round about my hill, a blessing; and I will
 ' cause the shower to come down in his season—there
 ' shall be showers of blessing. And the trees of the
 ' field shall yield her fruit, and the earth shall yield
 ' her increase, and they shall be safe in their land;
 ' and they shall know that I am JEHOVAH, when
 ' I have broken the bands of their yoke, and delivered
 ' them out of the hands of those that served themselves
 ' of them. And they shall no more be a prey to the
 ' heathen, neither shall the beasts of the land devour
 ' them; but they shall dwell safely, and none shall
 ' make them afraid. And I will raise up for them
 ' a plant of renown, and they shall be no more con-
 ' sumed with hunger in the land, neither bear the
 ' reproach

‘reproach of the heathen any more : Thus shall they
 ‘know, that I JEHOVAH, their God, am with them ;
 ‘and that they, even the house of Israel, are my peo-
 ‘ple, saith ADONAI JEHOVAH : And ye, my flock,
 ‘the flock of my pasture are men, and I am your
 ‘God, saith ADONAI JEHOVAH.’

Ezek. xxxvi. 8, 9, 10, 11, 12. 22—38. — ‘But
 ‘ye, O ye mountains of Israel ! ye shall shoot forth
 ‘your branches, and yield your fruit to my people
 ‘of Israel ; for they are at hand to come : For behold
 ‘I am for you ! and I will turn unto you, and ye
 ‘shall be tilled and sown : and I will multiply men
 ‘upon you, all the house of Israel, even all of it—
 ‘and the cities shall be builded : and I will multiply
 ‘upon you man and beast, and they shall increase
 ‘and bring forth fruit ; and I will settle you after your
 ‘old estates, and will do better unto you than at your
 ‘beginnings ; and ye shall know that I am JEHOVAH
 ‘—Yea, I will cause men to walk upon you, even
 ‘my people Israel ; and they shall possess thee, and
 ‘thou shalt no more henceforth bereave them of
 ‘men.’

‘Therefore say unto the house of Israel, Thus
 ‘saith JEHOVAH God, I do not this for your sakes, O
 ‘house of Israel ! but for mine holy name’s sake, which
 ‘ye have profaned among the heathen whither ye went :
 ‘and I will sanctify my great name, which was pro-
 ‘faned among the heathen, which ye have profaned
 ‘in the midst of them ; and the heathen shall know
 ‘that I am JEHOVAH, saith ADONAI JEHOVAH, when
 ‘I shall be sanctified in you before their eyes : For I
 ‘will take you from among the heathen, and gather
 ‘you

' you out of all countries, and will bring you into your
 ' own land. Then will I sprinkle clean water upon
 ' you, and ye shall be clean—from all your filthiness,
 ' and from all your idols, will I cleanse you : a new
 ' heart also will I give you, and a new spirit will I put
 ' within you ; and I will take away the stony heart out
 ' of your flesh, and give you an heart of flesh ; and
 ' I will put my spirit within you, and cause you to
 ' walk in my statutes, and ye shall keep my judgments,
 ' and do them : and ye shall dwell in the land that I
 ' gave to your fathers ; and ye shall be my people, and
 ' I will be your God. I will also save you from all
 ' your uncleannesses ; and I will call for the corn, and
 ' will increase it, and lay no famine upon you. And
 ' I will multiply the fruit of the tree, and the increase
 ' of the field, that ye shall receive no more reproach
 ' of famine among the heathen. Then shall ye re-
 ' member your own evil ways, and your doings
 ' that were not good, and shall loathe yourselves in
 ' your own sight for your iniquities, and for your
 ' abominations : Not for your sakes do I this, saith
 ' ADONAI JEHOVAH, be it known unto you ; be
 ' ashamed and confounded for your own ways, O
 ' house of Israel ! Thus saith ADONAI JEHOVAH, in
 ' the day that I shall have cleansed you from all your
 ' iniquities, I will also cause you to dwell in the cities,
 ' and the wastes shall be builded ; and the desolate
 ' land shall be tilled, whereas it lay desolate in the sight
 ' of all that passed by. And they shall say, This land
 ' that was desolate is become as the garden of Eden ;
 ' and the waste and desolate and ruined cities are be-
 ' come fenced, and are inhabited. Then the heathen

‘ that are left round about you, shall know that I JE-
 ‘ HOVAH build the ruined places, and plant that that
 ‘ was desolate : I JEHOVAH have spoken it, and I will
 ‘ do it. Thus saith ADONAI JEHOVAH ; I will yet
 ‘ for this enquire * for the house of Israel, to do it for
 ‘ them : I will increase them with men like a flock.
 ‘ As the holy flock, as the flock of Jerusalem in her
 ‘ solemn feasts ; so shall the waste cities be filled with
 ‘ flocks of men : and they shall know that I am
 ‘ JEHOVAH.’

‘ Ezek. xxxvii. 21——28.—‘ Thus saith ADONAI
 ‘ JEHOVAH ; Behold, I will take the children of Israel
 ‘ from among the heathen whither they be gone, and
 ‘ will gather them on every side, and bring them into
 ‘ their own land : And I will make them one nation,
 ‘ in the land upon the mountains of Israel ; and one
 ‘ king shall be king to them all : and they shall be
 ‘ no more two nations, neither shall they be divided
 ‘ into two kingdoms any more at all : neither shall
 ‘ they defile themselves any more with their idols, nor
 ‘ with their detestable things, nor with any of their
 ‘ transgressions : but I will save them out of all their
 ‘ dwelling-places wherein they have sinned, and will
 ‘ cleanse them : so shall they be my people, and I will
 ‘ be their God. And David, my servant shall be king
 ‘ over them ; and they all shall have one shepherd :
 ‘ they shall also walk in my judgments, and observe my
 ‘ statutes, and do them. And they shall dwell in the
 ‘ land that I have given unto Jacob my servant, wherein
 ‘ your fathers have dwelt : and they shall dwell therein,
 ‘ even they and their children, and their children’s chil-

* So the words should be rendered.

‘dren, for ever : and my servant David shall be their
 ‘prince for ever. Moreover, I will make a covenant of
 ‘peace with them ; it shall be an everlasting cove-
 ‘nant with them ; and I will place them, and multiply
 ‘them, and will set my sanctuary in the midst of them,
 ‘for evermore. My tabernacle also shall be with them :
 ‘yea, I will be their God, and they shall be my people.
 ‘And the heathen shall know that I JEHOVAH do sanc-
 ‘tify Israel, when my sanctuary shall be in the midst of
 ‘them for evermore.’

Ezek. xxxix. 22, 27, 28, 29.—‘ So the house of Is-
 ‘rael shall know that I am JEHOVAH, their God, from
 ‘that day and forward. Therefore, thus saith ADONAI
 ‘JEHOVAH ; Now will I bring again the captivity
 ‘of Jacob, and have mercy on the whole house of
 ‘Israel, and will be jealous for my holy name. When
 ‘I have brought them again from their enemies lands,
 ‘and am sanctified in them in the sight of many na-
 ‘tions ; then shall they know that I am JEHOVAH,
 ‘their God, which caused them to be led into captivity
 ‘among the heathen : But I have gathered them unto
 ‘their own land, and have left none of them any more
 ‘there : (*i. e. among the heathen*) Neither will I hide
 ‘my face any more from them : for I have poured
 ‘out my Spirit upon the house of Israel, saith ADONAI
 ‘JEHOVAH.’

Hos. i. 11.—‘ Then shall the children of Judah and
 ‘the children of Israel be gathered together, and ap-
 ‘point themselves one head ; and they shall come up
 ‘out of the land : for great shall be the day of Jez-
 ‘reel.’

Hos.

Hof. ii. 18——23.—‘ And in that day will I
 ‘ make a covenant for them with the beasts of the field,
 ‘ and with the fowls of heaven, and with the creeping
 ‘ things of the ground ; and I will break the bow, and
 ‘ the sword, and the battle out of the earth ; and will
 ‘ make them to lie down safely. And I will betroth
 ‘ thee unto me for ever : yea, I will betroth thee unto
 ‘ me in righteousness, and in judgment, and in loving-
 ‘ kindness, and in mercies. I will even betroth thee
 ‘ unto me in faithfulness ; and thou shalt know JEHO-
 ‘ VAH. And it shall come to pass in that day, I will
 ‘ hear, saith JEHOVAH, I will hear the heavens ; and
 ‘ they shall hear the earth ; and the earth shall hear the
 ‘ corn, and the wine, and the oil, and they shall hear
 ‘ Jezreel. And I will sow her unto me in the earth ;
 ‘ and I will have mercy upon her that had not ob-
 ‘ tained mercy ; and I will say to them who were not
 ‘ my people, Thou art my people ; and they shall say,
 ‘ Thou art my God.’

Hof. iii. 4, 5.—‘ For the children of Israel shall
 ‘ abide many days without a king, and without a
 ‘ prince, and without a sacrifice, and without an
 ‘ image, and without an ephod, and without tera-
 ‘ phim : Afterward shall the children of Israel return,
 ‘ and seek JEHOVAH their God, and David their king,
 ‘ and shall fear JEHOVAH, and his goodness, in the
 ‘ latter days.’

Isai. lxi. 7, 8, 9.—‘ For your shame, you shall have
 ‘ double ; and for confusion, they shall rejoice in their
 ‘ portion : therefore, in their land, they shall possess the
 ‘ double : everlasting joy shall be unto them. For I
 ‘ JEHOVAH love judgment : I hate robbery for burnt-
 ‘ offering ;

‘ offering; and I will direct their work in truth, and I
 ‘ will make an everlasting covenant with them. And
 ‘ their seed shall be known among the Gentiles, and
 ‘ their offspring among the people: all that see them
 ‘ shall acknowledge them, that they are the seed which
 ‘ JEHOVAH hath blessed.’

Jer. xxx. 2, 3. 8, 9, 10. 17——22.—‘ Thus
 ‘ speaketh JEHOVAH, God of Israel, saying: Write
 ‘ thee all the words that I have spoken unto thee in a
 ‘ book. For lo the days come, saith JEHOVAH, that I
 ‘ will bring again the captivity of my people Israel and
 ‘ Judah, saith JEHOVAH: and I will cause them to
 ‘ return to the land which I gave to their fathers, and
 ‘ they shall possess it. For it shall come to pass, in that
 ‘ day, saith JEHOVAH of hosts, that I will break his
 ‘ yoke from off thy neck, and will burst thy bonds,
 ‘ and strangers shall no more serve themselves of him:
 ‘ But they shall serve JEHOVAH their God, and David
 ‘ their king, whom I will raise up unto them. There-
 ‘ fore, fear thou not, O my servant Jacob, saith JEHO-
 ‘ VAH; neither be dismayed, O Israel: for lo, I will
 ‘ save thee from afar, and thy seed from the land of
 ‘ their captivity: and Jacob shall return, and shall be
 ‘ in rest and quiet, and none shall make him afraid.
 ‘ For I will restore health unto thee, and heal thee of
 ‘ thy wounds, saith JEHOVAH; because they called
 ‘ thee an outcast, saying, This is Zion, whom no man
 ‘ seeketh after. Thus saith JEHOVAH; Behold, I will
 ‘ bring again the captivity of Jacob’s tents, and have
 ‘ mercy on his dwelling-places: and the city shall be
 ‘ builded upon her own heap, and the palace shall re-
 ‘ main after the manner thereof. And out of them
 ‘ shall

‘ shall proceed thanksgiving, and the voice of them
 ‘ that make merry : and I will multiply them, and
 ‘ they shall not be few : I will also glorify them, and
 ‘ they shall not be small. Their children also shall be
 ‘ as aforetime : and their congregation shall be esta-
 ‘ blished before me ; and I will punish all that oppress
 ‘ them. And their nobles shall be of themselves, and
 ‘ their governor shall proceed from the midst of them :
 ‘ and I will cause him to draw near, and he shall ap-
 ‘ proach unto me : for who is this that engaged his
 ‘ heart to approach unto me ? saith JEHOVAH ?—
 ‘ And ye shall be my people, and I will be your
 ‘ God.’

Jer. xxxi. 1——14. 23, 24, 25. 27——30.
 38, 39, 40.—‘ At the same time, saith JEHOVAH, will
 ‘ I be the God of all the families of Israel, and they
 ‘ shall be my people.

‘ Thus saith JEHOVAH, The people which were left
 ‘ of the sword, found grace in the wilderness, even
 ‘ Israel, when I went to cause him to rest. JEHOVAH
 ‘ hath appeared of old unto me, saying, Yea, I have
 ‘ loved thee with an everlasting love, therefore with
 ‘ loving-kindness have I drawn thee. Again, I will
 ‘ build thee, and thou shalt be built, O Virgin of
 ‘ Israel : thou shalt again be adorned with thy tabrets,
 ‘ and shalt go forth in the dances of them that make
 ‘ merry : Thou shalt yet plant vines upon the moun-
 ‘ tains of Samaria : the planters shall plant, and shall
 ‘ eat them as common things. For there shall be a
 ‘ day that the watchmen upon the mount Ephraim shall
 ‘ cry, Arise ye, and let us go up to Zion unto JEHO-
 ‘ VAH our God. For thus saith JEHOVAH, Sing with
 ‘ gladness

‘ gladness for Jacob, and shout among the chief of
 ‘ the nations; publish ye, praise ye, and say, O JE-
 ‘ HOVAH! save thy people, the remnant of Israel.

‘ Behold, I will bring them from the north country,
 ‘ and gather them from the coasts of the earth; and
 ‘ with them the blind and the lame, the woman with
 ‘ child, and her that travaileth with child, together.
 ‘ A great company shall return thither—they shall
 ‘ come with weeping, and with supplications will I
 ‘ lead them: I will cause them to walk by the rivers
 ‘ of waters, in a straight way wherein they shall not
 ‘ stumble: for I am a Father to Israel, and Ephraim
 ‘ is my first-born.

‘ Hear the word of JEHOVAH, O ye nations! and
 ‘ declare it in the isles afar off, and say, He that scat-
 ‘ tered Israel will gather him, and keep him as a shep-
 ‘ herd doth his flock: for JEHOVAH hath redeemed
 ‘ Jacob, and ransomed him from the hand of him
 ‘ that was stronger than he. Therefore, they shall
 ‘ come and sing in the height of Zion, and shall
 ‘ flow together to the goodness of JEHOVAH, for wheat,
 ‘ and for wine, and for oil, and for the young of the
 ‘ flock, and of the herd, and their soul shall be as a
 ‘ watered garden; and they shall not sorrow any more
 ‘ at all. Then shall the virgin rejoice in the dance,
 ‘ both young men and old together; for I will turn
 ‘ their mourning into joy, and will comfort them, and
 ‘ make them rejoice from their sorrow. And I will
 ‘ satiate the souls of the priests with fatness, and my
 ‘ people shall be satisfied with my goodness, saith JE-
 ‘ HOVAH. Thus saith JEHOVAH of Hosts, the God
 ‘ of Israel, as yet they shall use this speech in the land

‘ of Judah, and in the cities thereof, when I shall bring
 ‘ again their captivity ; JEHOVAH bless thee, O habi-
 ‘ tation of justice, and mountain of holiness ! And
 ‘ there shall dwell in Judah itself, and in all the cities
 ‘ thereof together, husbandmen, and they that go forth
 ‘ with flocks. For I have satiated the weary soul, and
 ‘ I have replenished every sorrowful soul.

‘ Behold, the days come, saith JEHOVAH, that I
 ‘ will sow the house of Israel and the house of Judah
 ‘ with the seed of man, and with the seed of beast.
 ‘ And it shall come to pass, that like as I have watched
 ‘ over them to pluck up, and to break down, and to
 ‘ throw down and destroy, and to afflict, so will I watch
 ‘ over them to build and to plant, saith JEHOVAH. In
 ‘ those days they shall say no more, The fathers have
 ‘ eaten a sour grape, and the children’s teeth are set on
 ‘ edge : But every man shall die for his own iniquity ;
 ‘ every man that eateth the sour grape, his teeth shall
 ‘ be set on edge.

‘ Behold, the days come, saith JEHOVAH, that the
 ‘ city shall be built to JEHOVAH, from the tower of
 ‘ Hananeel unto the gate of the corner. And the mea-
 ‘ suring line shall yet go forth over against it, upon the
 ‘ hill Gareb, and shall compass about to Goath—and
 ‘ the whole valley of the dead bodies, and of the ashes,
 ‘ and all the fields unto the brook Kidron, unto the
 ‘ corner of the horse gate towards the east, shall be holy
 ‘ unto JEHOVAH—it shall not be plucked up, nor
 ‘ thrown down any more for ever.’

Jer. xxxiii. 6——9.—‘ Behold, I will bring it health
 ‘ and cure, and I will cure them, and reveal unto them
 ‘ the abundance of peace and truth. And I will
 ‘ cause

‘ cause the captivity of Judah, and the captivity of
 ‘ Israel, to return, and will build them as at the first.
 ‘ And I will cleanse them from all their iniquity,
 ‘ whereby they have sinned against me: and I will
 ‘ pardon all their iniquities whereby they have sinned,
 ‘ and whereby they have transgressed against me. And
 ‘ it shall be to me a name of joy, a praise, and an ho-
 ‘ nour before all the nations of the earth, which shall
 ‘ hear of all the good that I do unto them: and they
 ‘ shall fear and tremble for all the goodness, and for all
 ‘ the prosperity that I procure unto it.’

Jer. xvi. 14, 15, 16. — ‘ Therefore, Behold the
 ‘ days come, saith JEHOVAH, that it shall no more be
 ‘ said, JEHOVAH liveth that brought up the children
 ‘ of Israel out of the land of Egypt; but JEHOVAH
 ‘ liveth, that brought up the children of Israel from
 ‘ the land of the north, and from all the lands whi-
 ‘ ther he had driven them; and I will bring them
 ‘ again into their land, that I gave unto their fathers.

‘ Behold, I will send for many fishers, saith JEHO-
 ‘ VAH, and they shall fish them—and after I will send
 ‘ for many hunters, and they shall hunt them from
 ‘ every mountain, and from every hill, and out of the
 ‘ holes of the rocks.’

Jer. iii. 16——19.—‘ And it shall come to pass,
 ‘ when ye be multiplied and increased in the land, in
 ‘ those days, saith JEHOVAH, they shall say no more,
 ‘ The ark of the covenant of JEHOVAH: neither shall
 ‘ it come to mind; neither shall they remember it;
 ‘ neither shall they visit it; neither shall that be done
 ‘ any more. At that time they shall call Jerusalem
 ‘ the throne of JEHOVAH; and all the nations shall be

‘gathered unto it, to the name of JEHOVAH, to Jerusalem : neither shall they walk any more according to the imagination of their evil heart. In those days, the house of Judah shall walk with the house of Israel ; and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

‘But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage, of the hosts of nations ? and I said, Thou shalt call me, My Father, and shalt not turn away from me.’

Isai. liv. 1——14.—‘Sing, O barren, thou that didst not bear : break forth into singing, and cry aloud, thou that didst not travail with child : for more are the children of the desolate than the children of the married wife, saith JEHOVAH. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not ; lengthen thy cords, and strengthen thy stakes : For thou shalt break forth on the right-hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed : neither be thou confounded ; for thou shalt not be put to shame : For thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband ; JEHOVAH of Hosts is his name ; and thy Redeemer the Holy One of Israel ; the God of the whole earth shall he be called.

‘For JEHOVAH hath called thee, as a woman forsaken and grieved in spirit, and a wife of youth,

' youth, when thou wast refused, saith thy God. For
 ' a small moment have I forsaken thee ; but with great
 ' mercies will I gather thee. In a little' wrath I hid
 ' my face from thee for a moment ; but with everlast-
 ' ing kindness will I have mercy on thee, saith JEHO-
 ' VAH thy redeemer. For this is as the waters of
 ' Noah unto me : for as I have sworn that the waters
 ' of Noah should no more go over the earth ; so have
 ' I sworn that I would not be wroth with thee, nor
 ' rebuke thee. For the mountains shall depart, and
 ' the hills be removed ; but my kindness shall not de-
 ' part from thee, neither shall the covenant of my
 ' peace be removed, saith JEHOVAH, that hath mercy
 ' on thee.

' O thou afflicted, tossed with tempests, and not
 ' comforted, Behold, I will lay thy stones with fair co-
 ' lours, and lay thy foundations with sapphires. And
 ' I will make thy windows of agates, and thy gates of
 ' carbuncles, and all thy borders of pleasant stones.
 ' And all thy children shall be taught of JEHOVAH,
 ' and great shall be the peace of thy children. In
 ' righteousness shalt thou be established : thou shalt be
 ' far from oppression ; for thou shalt not fear : and
 ' from terror ; for it shall not come near thee.'

Isai. xlix. 13—————23. — ' Sing, O heavens ;
 ' and be joyful, O earth ; and break forth into sing-
 ' ing, O mountains : for JEHOVAH hath comforted
 ' his people, and will have mercy upon his afflicted.
 ' But Zion said, JEHOVAH hath forsaken me, and my
 ' JEHOVAH hath forgotten me. Can a woman forget
 ' her sucking child, that she should not have compas-
 ' sion

‘ sion on the son of her womb ? Yea, they may forget ;
‘ yet will I not forget thee. Behold, I have graven
‘ thee upon the palms of my hands ; thy walls are
‘ continually before me. Thy children shall make
‘ haste : thy destroyers, and they that made thee
‘ waste, shall go forth of thee. Lift up thine eyes
‘ round about, and behold ; all these gather themselves
‘ together, and come to thee. As I live, saith JE-
‘ HOVAH, thou shalt surely clothe thee with them all,
‘ as with an ornament ; and bind them on thee, as a
‘ bride doth. For thy waste and thy desolate places,
‘ and the land of thy destruction, shall even now be
‘ too narrow, by reason of the inhabitants ; and they
‘ that swallowed thee up shall be far away. The chil-
‘ dren which thou shalt have, after thou hast lost the
‘ other, shall say again in thine ears, The place is too
‘ strait for me : give place to me, that I may dwell.
‘ Then shalt thou say in thine heart, Who hath begot-
‘ ten me these ; seeing I have lost my children, and
‘ am desolate, a captive, and removing to and fro ?
‘ and who hath brought up these ? Behold, I was left
‘ alone ; these, where had they been ? Thus saith
‘ ADONAI JEHOVAH, Behold, I will lift up mine hand
‘ to the Gentiles, and set up my standard to the peo-
‘ ple : and they shall bring thy sons in their arms, and
‘ thy daughters shall be carried upon their shoulders.
‘ And kings shall be thy nursing fathers, and their
‘ queens thy nursing mothers : they shall bow down
‘ to thee, with their face towards the earth, and lick
‘ up the dust of thy feet ; and thou shalt know that
‘ I am JEHOVAH : for they shall not be ashamed that
‘ wait for me.’

Isai. lxii. 2——5. 8————12. ‘And the Gen-
 ‘tiles shall see thy righteousness, and all kings thy
 ‘glory; and thou shalt be called by a new name,
 ‘which the mouth of JEHOVAH shall name. Thou
 ‘shalt also be a crown of glory in the hand of JEHO-
 ‘VAH, and a royal diadem in the hand of thy God.
 ‘Thou shalt no more be termed Forsaken; neither
 ‘shall thy land any more be termed Desolate; but thou
 ‘shalt be called Heph-zibah, and thy land Beulah:
 ‘for JEHOVAH delighteth in thee, and thy land shall
 ‘be married. For as a young man marieth a virgin,
 ‘so shall thy sons marry thee; and as the bridegroom
 ‘rejoiceth over the bride, so shall thy God rejoice over
 ‘thee. JEHOVAH hath sworn by his right-hand, and
 ‘by the arm of his strength, Surely, I will no more
 ‘give thy corn to be meat for thine enemies; and the
 ‘sons of the stranger shall not drink thy wine, for the
 ‘which thou hast laboured. But they that have ga-
 ‘thered it shall eat it, and praise JEHOVAH; and they
 ‘that have brought it together, shall drink it, in the
 ‘courts of my holiness.

‘Go through, go through the gates; prepare ye
 ‘the way of the people: Cast up, cast up the high-
 ‘way; gather out the stones; lift up a standard for
 ‘the people.

‘Behold JEHOVAH hath proclaimed unto the end
 ‘of the world, say ye to the daughter of Zion, Be-
 ‘hold, thy salvation cometh: behold his reward is
 ‘with him, and his work before him. And they shall
 ‘call them, The holy people, the redeemed of JEHO-
 ‘VAH; and thou shalt be called, *Sought out, A City*
 ‘*not forsaken.*’

Isai. lii. 1, 2, 3, 9, 10.—‘Awake, awake, put on thy strength, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised, and the unclean. Shake thyself from the dust: arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith JEHOVAH, Ye have sold yourselves for nought, and ye shall be redeemed without money.

‘Break forth into joy, sing together, ye waste places of Jerusalem: for JEHOVAH hath comforted his people, and hath redeemed Jerusalem. JEHOVAH hath made bare his arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.’

Isai. lx. 1——22. ‘Arise, shine! for thy light is come, and the glory of JEHOVAH is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but JEHOVAH shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together; they come to thee. Thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee—the forces of the Gentiles shall come unto thee—the multitude of camels shall cover thee, the dromedaries of Midian and Ephah—all they from Sheba shall come: They shall bring gold and incense, and they shall shew forth

‘ forth the praises of JEHOVAH. All the flocks of Kedar
‘ shall be gathered together unto thee—the rams of Ne-
‘ baioth shall minister unto thee : They shall come up
‘ with acceptance upon mine altar ; and I will glorify
‘ the house of my glory. Who are these that fly as
‘ a cloud, and as the doves to their windows ?

‘ Surely the isles shall wait for me, and the ships
‘ of Tarshish first, to bring thy sons from far, their
‘ silver and their gold with them, unto the name of
‘ JEHOVAH thy God, and to the Holy One of Israel,
‘ because he hath glorified thee. And the sons of
‘ strangers shall build up thy walls, and their kings
‘ shall minister unto thee : for in my wrath I smote
‘ thee, but in my favour have I had mercy on thee.
‘ Therefore shall thy gates be open continually ; they
‘ shall not be shut, day nor night ; that men may
‘ bring unto thee the forces of the Gentiles, and that
‘ their kings may be brought. For the nation and
‘ kingdom that will not serve thee shall perish ; yea,
‘ those nations shall be utterly wasted. — The glory
‘ of Lebanon shall come unto thee ; the fir-tree, the
‘ pine-tree, and the box together, to beautify the place
‘ of my sanctuary : and I will make the place of my
‘ feet glorious. The sons also of them that afflicted
‘ thee, shall come bending unto thee ; and all they
‘ that despised thee, shall bow themselves down at
‘ the soles of thy feet ; and they shall call thee, The
‘ City of JEHOVAH, the Zion of the Holy One of
‘ Israel. Whereas thou hast been forsaken and hated,
‘ so that no man went through thee, I will make thee
‘ an eternal excellency, a joy of many generations.
‘ Thou shalt also suck the milk of the Gentiles, and

‘ shalt suck the breast of Kings : and thou shalt know
 ‘ that I JEHOVAH am thy Saviour, and thy Redeemer
 ‘ the Mighty One of Jacob. For brass I will bring
 ‘ gold ; and for iron I will bring silver ; and for wood,
 ‘ brass ; and for stones, iron : I will also make thy
 ‘ officers peace, and thine exactors righteousness.
 ‘ Violence shall no more be heard in thy land, wast-
 ‘ ing nor destruction within thy borders ; but thou
 ‘ shalt call thy walls, Salvation, and thy gates, Praise.
 ‘ The sun shall no more be thy light by day, neither
 ‘ for brightness shall the moon give light unto thee ;
 ‘ but JEHOVAH shall be unto thee an everlasting light,
 ‘ and thy God thy glory. Thy sun shall no more go
 ‘ down, neither shall thy moon withdraw itself : for
 ‘ JEHOVAH shall be thine everlasting light, and the
 ‘ days of thy mourning shall be ended. Thy people
 ‘ also shall be all righteous ; they shall inherit the land
 ‘ for ever, the branch of my planting, the work of
 ‘ my hands, that I may be glorified. A little one shall
 ‘ become a thousand, and a small one a strong nation
 ‘ —I JEHOVAH will hasten it, in his time.’

Isai. lxvi. 10——13. 18——22.—‘ Rejoice ye
 ‘ with Jerusalem, and be glad with her, all ye that
 ‘ love her ; rejoice for joy with her, all ye that
 ‘ mourn for her : That ye may suck and be satisfied
 ‘ with the breasts of her consolations ; that ye may
 ‘ milk out, and be delighted with the abundance of
 ‘ her glory. For thus saith JEHOVAH, Behold I will
 ‘ extend peace like a river, and the glory of the Gen-
 ‘ tiles like a flowing stream : then shall ye suck, ye
 ‘ shall be borne upon her sides, and dandled upon her
 ‘ knees. As one whom his mother comforteth, so will
 ‘ I comfort

‘ I comfort you ; and ye shall be comforted in Jeru-
 ‘ salem. It shall come, that I will gather all nations
 ‘ and tongues ; and they shall come and see my glory.
 ‘ And I will set a sign among them : and I will send
 ‘ those that escape of them unto the nations—to Tar-
 ‘ shish, Pul, and Lud, that draw the bow—to Tubal
 ‘ and Javan—to the isles afar off—that have not heard
 ‘ my name, neither have seen my glory — and they
 ‘ shall declare my glory among the Gentiles. And
 ‘ they shall bring all your brethren for an offering unto
 ‘ JEHOVAH, out of all nations, upon horses, and in
 ‘ chariots, and in litters, and upon mules, and upon
 ‘ swift beasts, to my holy mountain Jerusalem, saith
 ‘ JEHOVAH ; as the children of Israel bring an offer-
 ‘ ing in a clean vessel into the house of JEHOVAH.
 ‘ And I will also take of them for priests, and for Le-
 ‘ vites, saith JEHOVAH. For as the new heavens,
 ‘ and the new earth, which I will make, shall remain
 ‘ before me, saith JEHOVAH—so shall your seed and
 ‘ your name remain.’

Isai. xi. 11, 12, 13.—‘ And it shall come to pass
 ‘ in that day, that JEHOVAH shall set his hand again
 ‘ the second time, to recover the remnant of his people,
 ‘ which shall be left from Assyria, and from Egypt,
 ‘ and from Pathros, and from Cush, and from Elam,
 ‘ and from Shinar, and from Hamath, and from the
 ‘ islands of the sea. And he shall set up an ensign for
 ‘ the nations, and shall assemble the outcasts of Israel,
 ‘ and gather together the dispersed of Judah, from the
 ‘ four corners of the earth. The envy also of Ephraim
 ‘ shall depart, and the adversaries of Judah shall be

‘ cut off : Ephraim shall not envy Judah, and Judah shall not vex Ephraim.’

Micah vii. 15. — ‘ According to the days of thy coming out of the land of Egypt, will I shew him marvellous things.’

Isai. xi. 15, 16. — ‘ And JEHOVAH shall utterly destroy the tongue of the Egyptian sea : and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an high-way for the remnant of his people, which shall be left from Assyria ; like as it was to Israel, in the day that he came up out of the land of Egypt.’

Jer. xxiii. 3, 4. 7, 8 — ‘ And I will gather the remnant of my flock, out of all countries whither I have driven them, and will bring them again to their folds ; and they shall be fruitful, and increase. And I will set up shepherds over them, who shall feed them : and they shall fear no more, nor be dismayed, neither shall they be lacking, saith JEHOVAH.

‘ Therefore, behold the days come, saith JEHOVAH, that they shall no more say, JEHOVAH liveth, who brought up the children of Israel out of the land of Egypt ; but JEHOVAH liveth, who brought and who led the seed of the house of Israel, out of the land of the north-country, and from all countries whither I had driven them ; and they shall dwell in their own land.’

Hosea ii. 14, 15, 16. — ‘ Therefore, behold I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor
‘ for

‘ for a door of hope ; and she shall sing there as in
‘ the days of her youth, and as in the day when she
‘ came up out of the land of Egypt.

‘ And it shall be at that day, saith JEHOVAH, that
‘ thou shalt call me Ishi ; and shalt call me no more
‘ Baali.

‘ For I will take away the names of Baalim out of
‘ her mouth, and they shall no more be remembered
‘ by their name.’

Amos ix. 14, 15. — ‘ And I will bring again the
‘ captivity of my people of Israel, and they shall build
‘ the waste cities, and inhabit them ; and they shall
‘ plant vineyards, and drink the wine thereof ; they
‘ shall also make gardens, and eat the fruit of them.

‘ And I will plant them upon their land, and they
‘ shall no more be pulled up out of the land which I
‘ have given them, saith JEHOVAH, thy God.’

Zech. x. 6——10. ‘ And I will strengthen the
‘ house of Judah, and I will save the house of
‘ Joseph, and I will bring them again to place
‘ them ; for I have mercy upon them : and they
‘ shall be as though I had not cast them off : for
‘ I am JEHOVAH, their God, and will hear them.
‘ And they of Ephraim shall be like a mighty man,
‘ and their hearts shall rejoice as through wine ; yea,
‘ their children shall see it, and be glad ; their heart
‘ shall rejoice in JEHOVAH. I will hiss for them, and
‘ gather them ; for I have redeemed them, and they
‘ shall increase as they have increased. And I will sow
‘ them among the people : and they shall remember
‘ me in far countries, and they shall live with their
‘ children, and turn again.

‘ I will

‘ I will bring them again also out of the land of
 ‘ Egypt, and gather them out of Assyria ; and I will
 ‘ bring them into the land of Gilead and Lebanon ;
 ‘ and place shall not be found for them.’

Joel iii. 17. 20, 21.—‘ So shall ye know that I am
 ‘ JEHOVAH, your God, dwelling in Zion, my holy
 ‘ mountain : then shall Jerusalem be holy, and there
 ‘ shall no strangers pass through her any more. But
 ‘ Judah shall dwell for ever, and Jerusalem from
 ‘ generation to generation. For I will cleanse their
 ‘ blood that I have not cleansed : for JEHOVAH
 ‘ dwelleth in Zion.’

Obad. 17. 19, 20, 21. — ‘ Upon Mount Zion shall
 ‘ be deliverance, and there shall be holiness ; and the
 ‘ house of Jacob shall possess their possessions. And
 ‘ they of the south shall possess the mount of Esau ;
 ‘ and they of the plain, the Philistines : and they shall
 ‘ possess the fields of Ephraim, and the fields of Sa-
 ‘ maria : and Benjamin shall possess Gilead. And
 ‘ the captivity of this host of the children of Israel shall
 ‘ possess that of the Canaanites, even unto Zarephath :
 ‘ and the captivity of Jerusalem, which is in Sepharad,
 ‘ shall possess the cities of the south. And saviours
 ‘ shall come upon Mount Zion, to judge the Mount
 ‘ of Esau ; and the kingdom shall be JEHOVAH’S.’

Zeph. iii. 13————20.—‘ The remnant of Israel
 ‘ shall not do iniquity, nor speak lies ; neither shall a
 ‘ deceitful tongue be found in their mouth : for they
 ‘ shall feed and lie down, and none shall make them
 ‘ afraid. Sing, O daughter of Zion ; shout, O Israel ;
 ‘ be glad and rejoice with all thy heart, O daughter
 ‘ of

‘ of Jerusalem. JEHOVAH hath taken away thy judgments, he hath cast out thine enemy : the king of Israel, even JEHOVAH, is in the midst of thee : thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not : and to Zion, Let not thine hands be slack. JEHOVAH thy God, in the midst of thee, is mighty : he will save, he will rejoice over thee with joy ; he will rest in his love ; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

‘ Behold, at that time, I will undo all that afflict thee : and I will save her that halteth, and gather her that was driven out : and I will get them praise and fame in every land where they have been put to shame.

‘ In that time I will bring you again, even in the time that I gather you : for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith JEHOVAH.’

Zech. ii. 10——13.—‘ Sing and rejoice, O daughter of Zion ; for lo I come, and I will dwell in the midst of thee, saith JEHOVAH. And many nations shall be joined to JEHOVAH in that day, and shall be my people ; and I will dwell in the midst of thee ; and thou shalt know that JEHOVAH of hosts hath sent me unto thee. And JEHOVAH shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before JEHOVAH, for he is raised up out of his holy habitation.’

Zech. viii. 20—23.—‘ Thus saith JEHOVAH of
 ‘ hosts, It shall yet come to pass that there shall come
 ‘ people, and the inhabitants of many cities : And the
 ‘ inhabitants of one city shall go to another, saying,
 ‘ Let us go speedily to pray before JEHOVAH, and to
 ‘ seek JEHOVAH of hosts ; I will go also. Yea, many
 ‘ people and strong nations shall come to seek JEHOVAH
 ‘ of hosts in Jerusalem, and to pray before JEHOVAH.
 ‘ Thus saith JEHOVAH of hosts ; In those days it shall
 ‘ come to pass, that ten men out of all languages of the
 ‘ nations, even shall take hold of the skirt of him that is
 ‘ a Jew, saying, We will go with you : for we have
 ‘ heard that God is with you.’

Zech. xiv. 10, 11.—‘ All the land shall be turned
 ‘ as a plain from Geba to Rimmon, south of Jerusalem :
 ‘ and it shall be lifted-up and inhabited in her place,
 ‘ from Benjamin’s gate unto the place of the first gate,
 ‘ unto the corner gate ; and from the tower of Hana-
 ‘ neel unto the king’s wine-presses. And men shall
 ‘ dwell in it, and there shall be no more utter destruc-
 ‘ tion ; but Jerusalem shall be safely inhabited.’

Micah iv. 1—4. 6, 7.—‘ But in the last days it
 ‘ shall come to pass, that the mountain of the house
 ‘ of JEHOVAH shall be established in the top of the
 ‘ mountains, and it shall be exalted above the hills ;
 ‘ and people shall flow unto it. And many nations
 ‘ shall come, and say, Come, and let us go up to
 ‘ the mountain of JEHOVAH, and to the house of the
 ‘ God of Jacob, and he will teach us of his ways,
 ‘ and we will walk in his paths : for the law shall go
 ‘ forth of Zion, and the word of JEHOVAH from Jeru-
 ‘ salem. And he shall judge among many people, and
 ‘ rebuke

‘ rebuke strong nations afar off ; and they shall bear
 ‘ their swords into plow-shares, and their spears into
 ‘ pruning-hooks : nation shall not lift up a sword
 ‘ against nation, neither shall they learn war any more.
 ‘ But they shall sit every man under his vine, and
 ‘ under his fig-tree ; and none shall make them afraid :
 ‘ for the mouth of JEHOVAH of hosts hath spoken
 ‘ it. In that day, saith JEHOVAH, will I assemble her
 ‘ that halteth, and I will gather her that is driven out,
 ‘ and her that I have afflicted ; and I will make her
 ‘ that halted a remnant, and her that was cast far off a
 ‘ strong nation : and JEHOVAH shall reign over them
 ‘ in Mount Zion, from henceforth, even for ever.’

I have now laid before you the glorious Charter by
 which the children of Israel and Judah shall possess
 the land of Canaan. I have compiled the whole (ex-
 cept the introductory passage, and one besides) out of
 the prophecies of Isaiah, Jeremiah, Ezekiel, Hosea,
 Joel, Amos, Obadiah, Micah, Zephaniah, and
 Zechariah.

All the passages I have cited are found in thirty-
 seven chapters, and in two hundred and fifty-nine
 verses ; which were written by eleven different men :
 but all evidently relate to the same events, and were
 dictated by the same Spirit.

Were I particularly to expatiate upon all these pas-
 sages, it would require months, if not years, to go
 through the work ; but a few short observations upon
 these glorious promises must suffice—with which I shall
 conclude the present Lecture.—

1. All these promises are of the absolute kind—not one here recited being conditional: for every holy temper and disposition which the first covenant required, are promised in this. And by this mark the promises of the second covenant may be exactly and clearly distinguished from those of the first.

2. We are expressly told, that if that first covenant had been faultless, then should no place have been sought for the second—and that the new covenant shall not be according to the covenant that was made with Israel's tribes, when God took them by the hand to bring them out of Egypt; but shall be a better covenant, established upon better promises.

But the only fault of the first covenant that I can perceive is, that there was no sufficient security on the people's part, that they should certainly keep it: For I have already proved, that every blessing that God could bestow, in the present or future life, was promised to them in that covenant conditionally; and better promises can never be given to any people than this—*I will be their God, and they shall be my people.*—This was promised to Israel in the first covenant, upon this condition, that they would walk in the statutes of JEHOVAH, and keep his commandments, and do them: but in the second or new covenant, it is absolutely promised that they *shall* walk in his statutes, and keep his commandments, and do them; and that he will be their God, and that they shall be his people, for ever. I have shewed in my last Lecture, that it was possible for the people to have kept the first covenant, because some of them did; but it was not certain that they would, as a body, keep it, though they

they promised so to do. The fact is, they broke it so often, 'till at last it became useless; and is now for ever dissolved, as you have heard. But Jesus Christ himself will be the Mediator of the second covenant, as Moses was of the first; and will besides sustain a character with respect to this, that Moses was not able to sustain with respect to the former covenant; *viz.* that of a Surety. Christ will engage that Israel and Judah shall love, fear, serve and obey JEHOVAH continually; and that they shall never turn away from him more. This Moses was not able to do.

3. It is evident that the words *first* and *second* covenants, have a mutual regard one to the other: the *second* implies a *first*—both respect the same people and nation—as must be evident to the least observation. The *second*, it is said, shall be made with the house of Israel, and with the house of Judah, in days that shall come, when their captivity shall be returned—the *first* was made with their fathers, when they came out of Egypt—the *first* was a marriage-covenant between God and the Israelites, whereby they became his peculiar people. This they brake, and therefore that covenant-relation was dissolved, and they have been rejected from being his people: But when God shall bring them into the bond of the *new-covenant*, they shall become his people again, and shall go astray no more.

4. It must, I think, be evident to all considerate men, that Israel and Judah must be taken literally, and not figuratively, in these promises. For, alas! what wild work should we make, if we should attempt to figure or spiritualize away these names and pro-

mises ! If by Israel, we should suppose the faithful of all nations were meant, what could we imagine is intended by Judah, in distinction from Israel ? They are spoken of as having been two peoples and nations ; but is this true of the saints ? They are spoken of as those who had broken God's covenant, and, in consequence thereof had, for a long time, been rejected and cast off, and were not considered as his people, but were forsaken of him : but has this been the case with those who may be called the spiritual seed ? God forbid.—Have *they* been cast off, forsaken, and put away ? Both faith and reason revolt at the idea. But all these things are true of Israel and Judah, after the flesh. Besides, if we spiritualize Israel and Judah away to mean the elect of God, or the faithful among all nations ; who are their fathers that came out of the land of Egypt ? What an absurdity, to suppose the rebellious Israelites the fathers of all true Christians ! But the bare mentioning of these absurdities, and a thousand others that would arise upon the supposition that Israel and Judah in these promises, are only to be understood spiritually, is a sufficient confutation of them. Nothing can be more evident than that Israel and Judah are to be taken for the natural descendants of the twelve tribes of Jacob, who were divided into two nations in the days of Rehoboam and Jeroboam, and have never since been united ; but shall be united together in the new covenant, no more to be divided again for ever ; and shall also, at the same time, be joined to JEHOVAH, in a perpetual covenant, that shall never be forgotten on either side ;

as the former covenant was, by the people of Israel and Judah both.

5. It naturally and necessarily follows from what has been said, that these glorious promises have never yet been fulfilled; the new covenant, spoken of by the prophets, has never yet been made with Israel or Judah, far less with any other nation or people. For if St. Paul described this astonishing event as future, in his day, we may say the same at this time; as no event has taken place since, that can, in the least, justify the idea that the new covenant is made, or that the blessings of the same have yet been bestowed on any nation under heaven.—It is true that the old covenant, that was decaying, waxing old, and was then rendered useless, and was ready to vanish away when St. Paul wrote, is now totally vanished away, and for ever abolished; but the new covenant, of which he spake in opposition to the old, is not yet made: but, Behold the days come when it shall be made with the house of Israel, and with the house of Judah, as God hath spoken by the prophets.

6. It has been the common opinion that the Christian church stands in this new covenant; but, in that case, there could have never happened a general defection and apostacy, as both Christ and his apostles foretold would happen, and which has happened: for the new or second covenant positively declares, that there shall be no more such turning away; that God's fear shall be put in the hearts of the people with whom this covenant shall be made, so that they shall not depart from him: and his Spirit, and his words, shall not depart out of the mouth of that people nor out of the mouth of their

their seed, nor out of the mouth of their seed's seed, from henceforth and for ever, saith JEHOVAH.—But can the Christian church say, that God's Spirit and words have never been taken away? Where is the ancient glory of the Lesser Asia, and the churches in that quarter? Is it not gone, and wholly obscured? Did not Jesus threaten the church of Ephesus, to remove the candlestick out of its place, except she repented? a plain proof that there was a defect even in her, and that she was not infallibly secured. The very churches planted by the apostles have many of them fallen, and at present exist no more; and where the form of some of them seems to remain, as in the churches of Rome and Constantinople, the Spirit and the word of God are taken away from them. And where are the famous churches of Jerusalem, Alexandria, and Antioch? they have not even an existence. And has not the whole Christian church, at large, greatly depreciated, and fallen from its first original glory? But this could not have been, if the new covenant had been in force. In truth, this glorious covenant needs only to be read, and attentively considered, to prove, that, as yet, it never did exist: But when it shall be made, it will be an absolute covenant, and shall never be broken. It may be considered as the immutable will of God respecting the tribes of Jacob—I could give many scores of proofs that this covenant has never yet been made; which will readily occur to any person that considers the promises of it with exactness: As, that they shall no more teach every man his neighbour and brother to know the Lord; for all shall know him, from the least of them unto the greatest

greatest of them, &c. Evil beasts shall cease out of the land; all envy and animosity shall be destroyed, &c. —These promises shall be fulfilled in the glorious Millenium, at which period this covenant shall be made.

7. And yet it may be observed, that one of the greatest sources of disputes amongst Christians, in our days, arises from not understanding this covenant: one party supposes it conditional, and speak bitterly against the idea of an absolute covenant. I once heard one of the leaders of this party expressly declare, that there was not one absolute, unconditional promise, in the whole Bible; and I have heard those on the other side frequently testify their aversion to all conditional promises, and that all the promises of the new covenant were absolute. But both parties have supposed themselves to be in it at this time; in which both mistake. And it is indeed hard to tell which of the two grand parties, into which the Christian church seems to be divided, have made the greatest mistakes. There are vast numbers of conditional promises in Scripture; and it would be exceeding difficult to prove that any nation or church have, as yet enjoyed, any other but such: and yet it is as plainly evident, that all which I have cited in this Lecture, are of a contrary tenor, and must have their accomplishment in due time.

8. It is therefore to be observed, that the new covenant will be a new dispensation, different from all that have ever been, and suited to that glorious state which shall take place under the government of the Lord. And it may be observed, that God hath constantly,

stantly, from the beginning, varied his dispensations, according to the seasons and men's circumstances, and his good pleasure; and all have had their use. One of God's designs has evidently been to raise a race of kings and priests, and fit them for thrones, crowns, and kingdoms, and to bring them to the highest pitch of virtue: therefore, conditional covenants have been given, and the greatest temptations have been permitted, and the faithful have been exercised with the forest trials; all as means of their greatest perfection. But when this design is accomplished, the tempter will be confined, afflictions and troubles will cease on earth, and an absolute covenant will be substituted in the place of such as are conditional: for then another design is to be fulfilled; *viz.* that of the earth being filled with the knowledge of the glory of the Lord, as the waters cover the sea; and all nations shall serve him, and all kings shall obey him.

While conditional covenants, and a state of temptations continue, the number of the subjects of Jesus, that endure to the end, will be always small; but then their virtue will be eminent, in proportion to their state of trial. But when Christ shall come, and satan shall be bound, trials and temptations cease, and the new and absolute covenant shall be made; his converts shall be as the drops of morning-dew, and the multitude of his subjects shall far exceed all that ever fell sacrifices to the tyrants, Sin, Death, and the Devil.

9. Some, in order to invalidate the absolute nature of these promises of grace, have observed, that the commands of God to Israel, by Moses, run much in
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the same stile with some of these promises—As, “ye shall love the Lord your God, and serve him only; ye shall fear the Lord your God, and serve him, and swear by his name; you shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded, &c.”—Yet, say they, Israel did not do so; and therefore these promises may be only considered as commands to obedience, and promises of blessings to such as obey, which yet may not be absolute promises. To this I answer, that though commands and prophecies are frequently expressed in the same words; yet every rational person can easily discern which is intended in any passage of Scripture. And there is the greatest possible difference between them in this respect; that whereas the commands of God have been, and may be broken by his creatures, the prophecies never can be broken. Now, as all these promises which I have cited to you, are prophecies, and as such, delivered and recorded by God’s authority; they cannot fail, but must all be fulfilled in their season, and are predictions of events that shall certainly come to pass.

10. That the blessings of the first and second covenant were of the same nature, *i. e.* containing both temporal and spiritual good things, is evident from this single consideration (as well as many others) that if that first covenant had been faultless (or been kept) then should no place have been sought for the second; whereas, if the first contained only temporal blessings, upon condition of obedience, there was immediate need of the second; for sinful men always stood in greater need of spiritual than of temporal blessings.

11. When I say that the blessings of the new covenant are absolute, and the promises are unconditional, I would not be understood to intimate that God promises to pour his blessings upon people whether they obey him or not : but whereas in the first covenant the blessings were promised upon condition that they would be obedient, in the new covenant it is declared that they shall be willingly obedient, and shall be abundantly blessed : and he that hath promised that they shall be so, knows how to bring them to be so, without destroying their moral agency.

12. Some have been of opinion, that this new covenant is the present gospel-dispensation, as distinguished from what they call the legal-dispensation : but the contrary is evident, partly from what has been said, and partly from this consideration, *viz.* that had the first covenant been kept faultless, there never had been any place sought (or found) for the second ; but had Israel, as a people, kept the first covenant as blamelessly as Caleb and Joshua did, their obedience could never have rendered the coming and death of Christ in the least unnecessary, as sin had entered the world, and the Messiah had been promised long before ; and those promises could not be disannulled by any after transaction : besides Christ Jesus had many important designs to fulfil, which made his coming into the world and his death necessary : but the new covenant was only necessary because the first had been broken and finally dissolved. But no covenants that ever were made, or proposed, between God and men, however well observed, had any tendency to set aside
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God's counsels of love and grace towards fallen men, or to render the amazing process of Jesus unnecessary. For as all the covenants we read of in the Scripture between God and his creatures, considered man as fallen, and were designed as means to raise him up, and shewed great mercy on the part of God; it is evident, that all covenants, whether made with men singly, or with the nation of Israel at large, stood connected with the grand design of God to save mankind, and were proposed in a way of grace and mercy, through Christ, by whose mediation all blessings come to fallen men. So that the view of the covenants far from tending to depreciate the Saviour, tends to exalt him, and his undertaking, in the highest degree.

13. Among the many distinct covenants mentioned in the Scriptures, I have only spoken of those which are called, the *first* and the *second*, as belonging to the same people: the first of which was made at Sinai, has been broken, and was finally dissolved; the second shall be made in the mountain of the Lord's house, when he shall appear in his glory, and Israel and Judah shall again become his covenant-people.

14. These glorious promises all belong to the latter days, the time of the kingdom of the Messiah.

15. The restoration of the whole twelve tribes is promised: they are never more to be two nations: they are to possess the same country that was promised to their fathers, Abraham, Isaac, and Jacob, from which they shall never more be cast out, 'till the great conflagration of all things. They shall be an holy people

ple to the Lord, and shall never more defile their land with their idolatries or other iniquities. They shall be a most flourishing people, and highly esteemed of all nations, and beloved of God. How these great events shall be accomplished, will be the subjects of the following Lectures. At this time I shall add no more.

END OF THE SECOND LECTURE.

L E C T U R E III.

The return of the Jews to their own land is certain :—It is highly probable that the Turkish empire shall be weakened, but not destroyed, in order for this long-expected event to take place.—The manner in which they shall settle the country at first.—They shall dwell very securely. —After a time, their enemies shall combine against them ; many nations shall join one leader, supposed to be the Grand Turk, or chief prince of the Mahometans.—This army shall pass through the land of Israel like a furious storm ; shall prevail ; and even take the city Jerusalem, and shall reduce the inhabitants to a state of the greatest distress : But at the last, deliverance shall come suddenly and unexpectedly. — Why God shall suffer this dreadful scene to take place, after the return of the Jews to their own land.

NOTHING need to be more plainly declared than this : viz. That the Jews shall certainly return to and possess their own land again ; notwithstanding their long captivity, and utter dispersion.—Moses, that great prophet, spake of both these events in sundry places ; and expressly declared that they should take place in the latter days : See Lev. xxvi. Deut. iv. 25—31. Deut. xxviii. xxix. xxx.

It is certain that the Lord hath fulfilled his threatenings, in a most awful and exemplary manner ; and there can therefore be no reason to doubt but he will fulfil his promises as literally, exactly, and fully, in their due time. Many of those promises have been

laid before you in the last Lecture; enough to convince any person who believes the Scriptures, that the time will certainly come, when the people that have been long scattered among the nations of the earth, and have been *a proverb—a by-word—and a curse*—according to the predictions of the prophets, shall return to the land which God swore to *Abraham, Isaac, and Jacob*, and to their seed.

But the great obstacle which appears at present in the way of the accomplishment of these prophecies, is, the power of the Turks; those greatest enemies both to Jews and Christians, that are to be found on earth.—It is astonishing that such an enormous power as the Turkish empire should rise from such small beginnings, in so short a time; but it was of God's special permission, and according to the Revelation of St. John, Rev. ix. 13————21.

The Turks came forth under four leaders, and were appointed for an hour, and a day, and a month, and a year, to slay the third part of men. This time, if it be understood prophetically, a day for a year, will amount, in the whole, to three hundred and ninety-one years and fifteen days: and this was the limited time for them to slay the third part of men. This was the time which they were to prevail over, conquer, and subdue the states professing Christianity in the Greek, or eastern Roman empire. And it is very remarkable, that the first conquest of the Othmans over the Christians, mentioned in history, was in the year of the Hegira 682, and in the year of Christ 1281: for, as the accurate historian SAADI relates, in that year Ortoğrul crowned his victories, by taking the famous city Kutahi from the Greeks. Reckon from that time
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three hundred and ninety-one years, and they will end in the year 1672; and in that year Mahomet the Fourth took Cameniec from the Poles; and forty-eight towns and villages, in the territory of Cameniec, were delivered up to the Sultan upon the treaty of peace. Since which, no city or province has been annexed to the ancient bounds of the empire of the Turks: For an hundred and seventeen years they have been at a stay, and probably will never more prevail against the Christian powers.

The Turks have been indeed the second woe; have nearly destroyed the Greek or Eastern Church: Yet the Western or Roman Church, which pretty well escaped this dreadful destruction, did not repent of the works of their hands; the Church of Rome hath still continued to worship demons, or second-mediator-gods, even saints and angels, together with idols of gold, and silver, and brass, and stone, and wood; which neither can see nor hear, nor walk; notwithstanding the plagues of the second or Turkish woe, brought upon the Greeks for these very crimes: therefore, as the Romans would not take warning by this devastation, the third or last woe shall chiefly fall upon them.

The Turks have made the greatest havock amongst mankind that ever any nation did; and have had the most numerous cavalry: and whether they were the first inventors of gunpowder and cannon, or not; they certainly made great use of these instruments of death in their wars. Amurath the Second broke into Peloponnesus, and took several places, by the means of his artillery. But his son Mohammed, at the siege of Constantinople, (1453) made use of such great guns

as were never heard of before. One is described to have been of such a monstrous size, that it was drawn by seventy yoke of oxen and two thousand men. There were two more, that discharged a stone of the weight of two talents. Others sent forth a stone of the weight of half a talent. But the greatest of all discharged a ball of the weight of three talents, or about three hundred pounds.

After battering the wall forty days by these guns, the breaches became so many, that the city was taken by assault, (May 24, 1453) and given up for three days, to fire, sword, and plunder; and an end was then put to the Grecian empire.

The Turks, at present, have not only large possessions in the finest part of Europe, but the land of Egypt, and almost all the countries that we read of in Scripture, are subject to their tyrannical power and government; and, in particular, all that country which God promised to Abraham and his seed, and which they shall again possess in the latter days. This famous land, of which I shall have occasion to speak so much in these Lectures, is at present only an inconsiderable province of the Turkish empire.

This cruel power, of which Daniel speaks, under the name of the King of the North, Daniel xi. 40——45. and St. John, under the name of the four angels, bound in the great river Euphrates, and which were loosed, by the Divine permission, as a terrible flood, to punish the idolatrous and wicked Christians, Rev. ix. 13——21. has prevailed exceedingly, and has increased; has long possessed the most valuable parts of the earth, and that land which God chose, above all others, as his peculiar delight, and the city
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in which he placed his name of old, and will choose again.

Therefore, as this power has always been a great enemy to the Jews, and having their land in possession at this time, nothing can well be more evident, than that the Turkish power must be greatly weakened before the Jews can return to their country again, and possess it. Unless, which is very improbable, the Turks should agree to give them the land of Palestine, upon condition of their being at amity with them, during their wars with the Christians.

But I am most ready to think that the Turkish power will be weakened by plagues, famines, earthquakes, and especially by dreadful wars with the Christian nations; so that finally those who have overrun so many countries, will be compelled to yield up many parts of their dominions, to preserve the rest; and perhaps may be again confined to their ancient bounds, on the other side of the Euphrates: by which means the land of Canaan, or the country which God promised to Abraham and his seed, may easily come again into the possession of the Jews; who, to this present time, have a great predilection in favour of their ancient inheritance; are only sojourners in the several countries where they dwell; and generally have all their property in moveables; so that they may very soon return to their own land.—And especially this event may be easily accomplished, if the nations that shall weaken the Turks make this one of their demands, *viz.* that they shall yield up the holy land to its rightful owners, the Jews, and give liberty to that nation to pass in safety through their dominions

dominions, to re-possess the country which God swore to give to the patriarchs and their posterity.

God hath many ways to bring his purposes to pass. He that called Cyrus by name, and raised him up to take Babylon, and to proclaim liberty to God's captives to go free, not for price nor reward; can easily arm some power to crush the Turks, and proclaim peace and liberty to the Jews. Happy will that nation be, whom God will use to accomplish such an important purpose, as the return of the Jews to their own land. But as God has most certainly promised, as we have seen already, so he will undoubtedly perform; and woe to that people or nation that will dare to rise up against God, or seek to frustrate the designs of Heaven, in favour of his ancient church and people. For he that formerly gave Egypt for their ransom, Ethiopia and Seba for them; and destroyed all the nations that withstood, or sought to hurt them; hath promised them, saying, 'Therefore
' I will give men for thee, and people for thy life.
' Fear not, for I am with thee: I will bring thy seed
' from the east, and gather thee from the west: I will
' say to the north, Give up, and to the south, Keep
' not back: bring my sons from far, and my daughters
' from the ends of the earth:' Isai. xliii. 3—6.

And God threatens, in a severe manner, destruction upon all their enemies, saying, 'For the nation and
' kingdom that will not serve thee shall perish; yea,
' those nations shall be utterly wasted:' Isai. lx. 12.

It will be a wonderful work of God, to bring the Jews again out of all nations to their own land; and a more glorious work still, to convert them to the knowledge and worship of the true God, and our

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Saviour Jesus Christ : but he that hath spoken is able to fulfil, he that hath promised can perform.

When they shall first return to the land of Israel, they shall settle it as a land of unwall'd villages, according to the custom of modern times and settlements ; very different from the ancient manner of dwelling in walled cities ; this and many other circumstances mentioned in the prophecies relating to that event, plainly shew the whole to be yet unaccomplished.

I shall now call your attention to a series of events spoken of by the prophets, which shall happen after the Jews shall have settled again in the land of Palestine, and are of great importance to attend to.

After the Jews shall have been gathered out of the nations, and shall have settled in their own land, and dwelt peaceably, quietly, and safely for a time ; an unexpected and terrible storm shall arise against them, which shall threaten to extirpate them from the face of the earth ; and but for the superintending hand of God, which shall manifest itself most marvellously on this occasion, nothing but utter ruin and entire destruction would be the fate of this people, after all the wonderful deliverances which God hath wrought for them.

The nations around them will make a general combination against them, when they least expect it, and will gather a numerous and very formidable host to effect their destruction : influenced chiefly by an avaricious desire of possessing themselves of the immense wealth which the Jews shall have brought out of all countries, and gathered together in the land of their possession. But as this astonishing event is clearly, absolutely,
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and minutely predicted by several prophets, under the immediate inspiration of the Spirit of God, it will be highly proper for us in this Lecture to consider the several prophecies that relate to the same, in order to have all the light in this affair that we are able to gain. I think the prophet Micah speaks of this combination in the most express manner, in these words : ‘ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the LORD, neither understand they his counsel : for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion : for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people : and I will consecrate their gain unto JEHOVAH, and their substance unto the Lord (*or* JEHOVAH) of the whole earth :’ Micah iv. 11, 12, 13.

Here we may observe : 1st, That many nations shall be gathered together against Zion, or Jerusalem, with full intention to lay the city waste and desolate. 2d, That they shall not finally succeed and prosper, however confident they may be of so doing ; as the thoughts and counsel of JEHOVAH, which they know not, and do not understand, determine their utter overthrow ; for which purpose they are gathered as sheaves into the floor. 3d, Judah, or the daughter of Zion, shall *thresh*, or as Zechariah expresses it, *shall fight at Jerusalem*, and shall possess the wealth of all the heathen round about, which shall be gathered together for that purpose, gold, silver, and apparel in great abundance. 4th, This vast gain shall be consecrated to JEHOVAH, and this great substance to
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to his service, who shall come at that time to be the King and the Lord of the whole earth.

All which particular circumstances shew that the prophecy has not been fulfilled, and must be referred to that time, when the Lord shall come to be king over all the earth, when *there shall be one Lord, and his name shall be one.*

But the prophets Ezekiel and Zechariah, speak largely of this confederacy, and of the consequences of the same, both to the Jews, and finally to the many nations that shall be gathered together. In this Lecture we will endeavour to take a view of their prophecies, so far as they relate to the description of this mighty army, and the distresses which shall almost overwhelm the Jewish nation, before deliverance shall arise.

Turn to Ezekiel xxxviii. 1————7.—‘ And
 ‘ the word of JEHOVAH came unto me, saying ;
 ‘ Son of man, set thy face against Gog, the land of
 ‘ Magog, the chief prince of Meshech and Tubal,
 ‘ and prophesy against him ; And say, Thus saith
 ‘ ADONAI JEHOVAH, Behold I am against thee,
 ‘ O Gog, the chief prince of Meshech and Tubal.
 ‘ And I will turn thee back, and put hooks into thy
 ‘ jaws, and I will bring thee forth, and all thine
 ‘ army, horses and horsemen, all of them clothed
 ‘ with all sorts of armour, even a great company,
 ‘ with bucklers and shields, all of them handling
 ‘ swords. Persia, Ethiopia, and Lybia with them ;
 ‘ all of them with shield and helmet ; Gomer, and
 ‘ all his bands, the house of Togarmah of the north
 ‘ quarters, and all his bands, and many people with
 ‘ thee. Be thou prepared, and prepare for thyself,
 VOL. I. Z ‘ thou

‘ thou and all thy company that are assembled unto thee, and be thou a guard unto them.’

Here we have a striking description of the mighty army, and the nations of which it shall be composed. The whole of the nations professing the Mahometan faith, seem to be here included in particular, and many people with them, who shall join their camp, in hopes of sharing in the spoils of the Jews.

The chief prince of Meshech and Tubal, I take to be the Grand Turk; and it seems evident to me that Gog and Magog here intend the Turks descended from the Mogul Tartars, who doubtless are the descendants of the ancient Scythians, whose original ancestor is supposed to be *Magog*, the son of Japheth. The Persians, Ethiopians and Lybians, who, as well as the Turks, generally believe in Mohammed, shall be in this army; and not only the southern nations of Africa, but the northern tribes of Asia, with their numerous bands, shall come forth, and join the standard of the haughty Turk.

What farther convinces me that this is a description of an eastern camp, is, that it is represented as consisting of cavalry, and not of infantry; *horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords.*

Those who are ever so little acquainted with the Turks, Arabians, &c. must know that they are expert horsemen, and have excellent horses for the purpose of war; and that they have brought, and are able to bring, immense armies of cavalry into the field. And further, St. John in the Revelations, describes

describes the Turks as horsemen, and their number as two hundred millions. Rev. ix. 16.

The army being evidently composed of Mahometans, ranged under the standard of the Grand Turk, who is the greatest prince of that numerous party, and most likely of all others to take the lead in this affair; we need not spend any more time to enquire into the particular nations that shall assemble on this occasion; but pass to consider the time when, and the manner how, they shall come up against the land of Israel. Ezek. xxxviii. 8, 9. ‘ After many days thou shalt be visited : in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste : but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend, and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.’

This remarkable prophecy points out the time in a very particular manner, and by a great variety of expressions refers the whole to a future period. *After many days* : this expression always intends in Scripture a long season after the delivery of the prophecy : and one would be ready to think, this alone would have pointed out the time to be far distant ; but for the greater certainty and confirmation of the sense, it is added, *In the latter years*, or the last times of the world, *thou shalt come into the land that is brought back from the sword*. So that this famous prophecy cannot be fulfilled ’till the inhabitants of the land are in the

latter days brought back from the devouring sword ; and lest this should not be particular enough to distinguish this remarkable return, it is farther said, *and is gathered out of many people*, which must intend a return of the Jews, still future ; and to determine it the more strongly, and to forbid our attempting to accommodate it to any past event, the mountains of Israel are described as having *been always waste*, thereby plainly pointing out that very long state of dispersion, which the former inhabitants of that land have for many ages past experienced, and in which they still continue. The land lies comparatively waste and desolate, and is so reserved by the special Providence of God, on purpose that it may be easily repossessed by the Jews at their return : and this desolate state hath lasted for such a long period, that it is called *always*, and yet that *always* shall end before this dreadful attack ; for it is expressly declared to be at the time when the people are *brought forth out of the nations, and shall dwell safely all of them*. All these different expressions make the matter so evidently and plainly future, that I need not take up your time to advance any farther proofs of it at present.

But if it be future, it may be soon expected ; and then how vastly important is the period to which we are approaching ; and what great things are at the door ! Infidelity may laugh, and triumph for a time, but its props will fall every year, till the whole superstructure shall come down. This prophecy which I am considering, is yet future ; and when it shall begin to be fulfilled, how plainly will it manifest the omniscience of God, and the truth of Divine Revelation !

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What a surprizing precision there is in this wonderful prophecy, will more and more appear as we shall advance : the most minute circumstances are expressly foretold, and shall be exactly accomplished.

This army shall suddenly collect together, when the newly returned inhabitants are dwelling safely, and in the utmost security ; it *shall ascend, and come like a storm, and like a cloud to cover the land* ; the vast multitudes of armed horsemen, suddenly rushing upon the inhabitants of the land, thoughtless of the danger, dwelling securely, and unprepared for resistance ; I say, this sudden attack may well be compared to a dreadful storm, and the quick and universal spread of the army through the land, may be likened to a cloud that shall cover and overspread the country. Such a day of darkness and gloominess, of clouds and thick darkness, will the nation of the Jews experience, even after they have deemed their calamities over and past.

With this idea in your minds, turn to Jer. xxx. and read it with attention ; and I doubt not you will be greatly surprized at finding the order of these events laid down there, exactly in the manner that I have represented them.

1st, There is at the beginning of the chapter an absolute promise of the return of Israel and Judah to their own land, and that they shall possess it ; and then, 2d, we find a declaration immediately from the Lord, of great trouble that shall come upon them.

‘ And these are the words that JEHOVAH spake concerning Israel and Judah. For thus saith JEHOVAH : We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether
‘ a man

‘ a man doth travail with child ? Wherefore, do I see
 ‘ every man with his hands on his loins, as a woman
 ‘ in travail, and all faces are turned into paleness ?
 ‘ Alas ! for that day is great, so that none is like it :
 ‘ it is even the time of Jacob’s trouble ; but he shall
 ‘ be saved out of it :’ Jer. xxx. 4—7.

It is this circumstance that distinguishes this time of trouble from all others that ever the children of Jacob went through ; that in the very season, when they shall give themselves up for lost, when their bruise appears incurable, and their wound grievous ; when there is none to plead their cause, none to bind up ; when they have no healing medicines ; when all their lovers and friends have forgotten them ; when God will suffer them to be wounded with the wound of an enemy, the chastisement of a cruel one ; when their sorrow shall be incurable ; when all help fails : then shall full deliverance come at once, in a most surprizing and unexpected manner ; and they that devoured them shall be devoured : health shall be restored to them, and God will heal their wounds, and give them peace for ever ; *will multiply them, and they shall not be few ; and will also glorify them, and they shall not be small.*—The surprizing manner in which these wonders shall be wrought, and by what means, will be considered hereafter.

God is pleased, by the prophet Ezekiel, to inform us of the very motives that shall induce this enemy of Israel thus suddenly to make war, and to ravage the land in that terrible manner : Ezek. xxxviii. 10, 11, 12.—‘ Thus saith ADONAI JEHOVAH ; It shall also
 ‘ come to pass, that at the same time shall things come
 ‘ into

‘ into thy mind, and thou shalt think an evil thought.
 ‘ And thou shalt say, I will go up to the land of un-
 ‘ walled villages ; I will go to them that are at rest,
 ‘ that dwell safely, all of them dwelling without walls,
 ‘ and having neither bars nor gates : To take a spoil,
 ‘ and to take a prey, to turn thine hand upon the deso-
 ‘ late places that are now inhabited, and upon the peo-
 ‘ ple that are gathered out of the nations, which have
 ‘ gotten cattle and goods, that dwell in the midst of
 ‘ the land.’

This passage is plain, and needs no comment ; and is a declaration of the motives that shall influence the enemies of the Jews, and cause them to gather so suddenly, and in such vast numbers ; *viz.* a desire to take possession of the vast riches of the people of Israel, which they shall bring from all places from whence they shall come : and for this purpose, Gog and Magog, and the body of the nations (with some exceptions) round about, shall seek to take advantage of the defenceless and secure state of the Israelites, to plunder them of all their cattle and goods, ravage their houses, and abuse their persons.

It is again repeated that this attempt will be made against the places that have long been desolate, that then shall be newly inhabited, and against the people that are gathered out of the nations ; to impress deeply upon our minds the certainty that this prophecy has not yet been, but shall be literally and exactly fulfilled.

The next words seem to imply that some of the neighbouring nations shall refuse to join the standard of the Turk, and shall even laugh him to scorn in his undertaking.--*ver.* 13. ‘ Sheba and Dedan, and the mer-

‘ chants

‘ chants of Tarshish, with all the young lions thereof,
 ‘ shall say unto thee, Art thou come to take a spoil?
 ‘ hast thou gathered thy company to take a prey? to
 ‘ carry away silver and gold, to take away cattle and
 ‘ goods, to take a great spoil?’—I think the language is
 that of sarcasm, irony, and scorn; and may, perhaps,
 be spoken by some, who though they may make no at-
 tempt to relieve the Jews, may be convinced in their
 own minds, that God will not suffer his ancient people,
 whom he hath so newly brought out of their long cap-
 tivity, and universal dispersion, to be destroyed, wholly
 overcome, and dispersed again.

The prophecy of this confederacy is repeated again,
 with some intimations of God’s great designs in suf-
 fering this extraordinary event to take place: *ver.*
14—17.—‘ Therefore, son of man, prophesy and
 ‘ say unto Gog, Thus saith ADONAI JEHOVAH, In
 ‘ that day, when my people of Israel dwelleth safely,
 ‘ shalt thou not know it? And thou shalt come from
 ‘ thy place out of the north parts, thou and many peo-
 ‘ ple with thee, all of them riding upon horses, a great
 ‘ company, and a mighty army. And thou shalt
 ‘ come up against my people of Israel as a cloud, to
 ‘ cover the land; it shall be in the latter days: and
 ‘ I will bring thee against my land, that the hea-
 ‘ then may know me, when I shall be sanctified in
 ‘ thee, O Gog, before their eyes. Thus saith ADO-
 ‘ NAI JEHOVAH, Art thou he (*or rather*, thou art he)
 ‘ of whom I have spoken of old time, by my servants
 ‘ the prophets of Israel, who prophesied in those
 ‘ days many years, that I would bring thee against
 ‘ them?’

I need

I need not repeat, that this event is expressly reserved for the latter days, for the time when Israel shall dwell safely in their own land; that this army shall come up fiercely, suddenly, swiftly, riding upon horses, a great and mighty company, allured by the hopes of plunder, and shall cover the land as a cloud. This God hath said, and it shall not, cannot fail; for his words shall be fulfilled: and this prophecy, so very particularly written so many years ago, shall be as punctually accomplished, in the latter days, in the appointed time.

We are now, for the present, obliged to leave Ezekiel; for though he is so very particular in declaring that Gog and his mighty army shall come up, and cover the land of Israel as a cloud, and shall there be destroyed; yet he doth not particularly describe the victories that he shall gain over the Jews, and the amazing state of distress into which Israel shall be brought, before deliverance shall come.

God doth not reveal all to one prophet, though nothing that he reveals to one is inconsistent with what he reveals to another. And this is such an important matter, that God hath spoken of it not only by one, but several of his prophets.—‘Thou art he of whom
‘I have spoken of old by my servants the prophets of
‘Israel, who prophesied in those days many years,
‘that I would bring thee against them.’

Daniel the prophet speaks of this same power going ‘forth with great fury to destroy, and utterly to
‘make away many. And he shall plant the tabernacles of his palace between the seas, in the glorious
‘holy mountain; and then there shall be a time of
‘trouble,

‘ trouble, such as never was since there was a nation, even to that time :’ See Dan. xi. 44, 45. xii. 1.—What this trouble shall be, Zechariah informs us particularly, saying, ‘ And it shall come to pass, that in all the land, saith JEHOVAH, two parts therein shall be cut off, and die ; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on my name, and I will hear them : I will say, It is my people ; and they shall say, JEHOVAH is my God. For behold the day of JEHOVAH cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity ; and the residue of the people shall not be cut off from the city :’ Zech. xiii. 8, 9. xiv. 1, 2.

This passage, which I have quoted at large, informs us, that this army shall indeed come like a storm, and a cloud, to cover the land—that death and destruction shall attend their march—that two-thirds of the inhabitants of the land shall be cut off, and shall die—that having ravaged and laid waste the country, the cruel, powerful, and numerous hosts, shall invest and besiege Jerusalem, and shall reduce it to very great extremities, in a short time ; insomuch that it is thought by some, that many women shall eat their own children ; and that which happened in one instance, when Titus besieged the city, will be common in this dreadful siege. Nothing can be more evident than that the city will hold out to the last extremity, and will refuse to submit

to such cruel foes ; before whom devastation and ruin will have marched through the land. At length the city will fall a prey, and probably shall be taken by storm, or force ; for there is sufficient indication of violence in the text ; for the houses shall be pillaged, the women violated, and half of the city shall go forth into captivity. O what a terrible time will this be ! No wonder Daniel describes it as *a time of great trouble, such as never was since there was a nation, even to that same time.*

But that remarkable circumstance which distinguishes this time of the taking of the city, from all other times that ever it hath been taken, is, that *the residue of the people shall not be cut off from the city*—that in the very extremity of the greatest trouble that any city ever experienced, sudden, unexpected, and total deliverance shall arise. This is sufficiently intimated by the residue of the people not being cut off from the city ; for what would prevent an enraged, furious, and victorious army from finishing the conquest, and depopulating the city, but some sudden deliverance, arising from an unexpected quarter, in the critical moment ?—And the angel told the greatly-beloved prophet Daniel, that in the very time of that greatest trouble that ever came upon his people, they should be delivered : He is very express in saying—‘ And at that time thy people shall be delivered, every one that is found written in the book.’

Let this circumstance be well observed, and it will shew not only that the prophecy has never yet been fulfilled, (which I think must appear self-evident ;) but that it is very important, and deserves to be attended

to, by all who would wish to understand the prophetic writings.

But by what amazing circumstance the enemies of the Jews shall be at once prevented from completing their barbarous and wicked designs, and be slain and destroyed—the inhabitants of Jerusalem, and the whole nation saved; converted to the knowledge and worship of the true God, and our Saviour Jesus Christ; made a holy and happy people—shall, by God's assistance, be opened and proved to you in the next Lecture. And I hope you will never have occasion to say, that these Lectures are tiresome, unentertaining, or unimportant.

As a proper close and improvement of this Lecture, I shall give some reasons why such a dreadful calamity shall be permitted to overwhelm the land of Israel, after the return of the inhabitants from their long captivity and dispersion.

1. We may be sure that the Jews will not be converted before their return to their own land. And it has been a very great, though general mistake, to suppose that their conversion would first take place, in order to their return; whereas this terrible calamity that shall fall upon them, supposes the contrary. For is it reasonable to suppose, that God would thus deliver up his beloved people, when they had newly returned to him, into the hands of their cruel foes, who should thus be permitted to exercise such horrid brutality upon them?

2. If Jer. xxx. alludes to this period, (as I make no doubt) then it is plain that this day of trouble and sore distress shall come upon them in consequence of some very great national sins and transgressions.

‘ All

‘All thy lovers have forgotten thee : they seek thee not ; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity : because thy sins were increased. Why criest thou for thine affliction ? thy sorrow is incurable, for the multitude of thine iniquity. Because thy sins were increased, I have done these things unto thee.’ Surely some very great iniquity is here intended ; and it is not impossible, (how strange soever it may appear to some) but the Jews may fall away to gross idolatry, after their return to their own land : and if that should appear probable from Scripture, it will be a further proof of my hypothesis, wherein I differ from those who have gone before me, respecting the conversion of the Jews to Christianity, most authors supposing they will be converted first, and then will return to their own land ; but I believe quite the contrary, and suppose that they must first be gathered together into the land which God gave to their fathers, and then must suffer that day of trouble which I have been speaking of ; and when they have given up themselves for lost, deliverance shall suddenly come, and they shall be converted at once.

3. And it must be granted, that the great and total destruction of Jerusalem by Titus, and the long dispersion of the Jews, hath come upon that nation for their rejection of Christ, and for that horrid crime of crucifying the Son of God ; and though since that, they have been judicially given up to unbelief, hardness of heart, and almost every possible species of vice, yet have they never turned aside to idolatry,
since

since the Babylonish captivity ; no, not in all their long dispersion : but if God, in consequence of their numerous rebellions, sins, and iniquities, and especially for their long continued rejection of Jesus, and their blasphemies of his name, should give them up in their own land to idolatry for a season, it would most certainly be a just judgment, and would tend to destroy effectually that confidence which they now have, that they are the people of God, because they have not been guilty of idolatry.

And what a remarkable thing it would be, if those whose fathers crucified the Son of God, and who have for so many ages despised the dear Redeemer, notwithstanding they have all along professed the highest veneration for the Supreme Being, should be suffered wholly to turn to the worship of idols, and to forsake the living God outwardly, as they have done inwardly, for ages past ? Surely if such an event was to happen, it would be as great an instance of the resentment of God, for that great crime of rejecting his dear Son, as could possibly be manifested ; and would be an outward corresponding sign of the inward depravity of their hearts : it would render them inexcusable ; break and destroy their pride and self-righteousness ; would fully justify this awful severe judgment of which I have spoken ; and would tend to clothe them with the greatest possible shame, before the visible JEHOVAH at his appearing.

Hitherto I have only considered the matter as an hypothesis, and many may think it only a speculation of my brain, having perhaps never heard the idea started before ; but how will such be surprized to find

find it expressly prophesied of, in many places ! Some few of which I shall mention as a specimen.

Whoever will be at the pains to read over, with this view, the very extraordinary vision of Isaiah, concerning Judah and Jerusalem, in the last days, recorded in the second, third, and fourth chapters of his book, will, I doubt not, be astonished at the discovery that he will make respecting these things. The whole vision belongs to the latter, or last days, and is one connected series of events. In the beginning he mentions the universal kingdom of Christ ; and then goes on to speak of the gross idolatries, which I have been supposing the Israelites shall fall into, after their return to their own land, in the last days ; then follows an account of the great day of the Lord, and the sore distresses that shall fall upon Judah and Jerusalem for their idolatries, their oppression and pride ; and lastly the vision closes with a declaration, that, ‘ In that day shall the branch of the Lord be
‘ beautiful and glorious, and the fruit of the earth shall
‘ be excellent and comely, for them that are escaped of
‘ Israel. And it shall come to pass that he that is
‘ left in Zion, and he that remaineth in Jerusalem,
‘ shall be called holy, every one written among the
‘ living in Jerusalem ; when JEHOVAH shall have
‘ washed away the filth of the daughters of Zion, and
‘ shall have purged the blood of Jerusalem from the
‘ midst thereof, by the spirit of judgment, and by the
‘ spirit of burning. And JEHOVAH will create upon
‘ every dwelling-place of Mount Zion, and upon her
‘ assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory
‘ shall

‘shall be a defence.’ The troubles ending immediately in such a state as this, which no afflictions of theirs ever did, proves the whole to be future; and consequently the idolatry so much complained of, in the second chapter, is yet future. ‘Their land also
 ‘is full of idols: they worship the work of their own
 ‘hands, that which their own fingers have made.
 ‘And the mean man boweth down, and the great man
 ‘humbleth himself; therefore forgive them not.’ Yet in that very day, or season, ‘JEHOVAH alone shall
 ‘be exalted, and the idols he shall utterly abolish.
 ‘And they shall go into the holes of the rocks, and
 ‘into the caves of the earth, for fear of JEHOVAH,
 ‘and of the glory of his majesty, when he ariseth to
 ‘shake terribly the earth. In that day a man shall
 ‘cast his idols of silver, and his idols of gold, which
 ‘they made each for himself to worship, to the moles
 ‘and to the bats: To go into the clefts of the rocks,
 ‘and into the tops of the ragged rocks, for fear of
 ‘JEHOVAH, and for the glory of his majesty, when
 ‘he ariseth to shake terribly the earth.’ If these words do not fully declare that the inhabitants of the land shall become idolaters, and shall really bow down to the work of their own hands, and shall be found in that state of darkness and iniquity when these judgments come, then I know not what they mean. Perhaps the Jews, and even some Christians may say, that it is impossible to suppose, that a people who from the earliest times have known the true God, and have been the greatest enemies to image worship, for many ages, that ever existed, and notwithstanding they have been scattered among the heathen, where
 idols

Idols are worshipped, have always worshipped the true God, should come to worship idols in their own land, and bow down to images: How can it be possible that they shall so fall away? But I answer, that God foreseeing that this objection might be made, hath precluded it, by saying, ‘Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?’ — As though he should say, It is in vain to urge this as an argument against the prophecy: for man is not to be depended on, he is not to be trusted; he is inclined to evil, and is apt to follow his own inventions; he is a weak, fallible, and changeable creature, and is not to be accounted of, as stable, firm, and unchangeable; he may turn to those things of which he did not believe himself capable. Further, to confirm this new proposition, as perhaps some may call it, the xivth chapter of Hosea may be read with this view, in which we may see the declaration of Israel, when they shall take with them words and turn to the Lord; which plainly implies that they had been guilty of most abominable idolatries, or why these words,—
 ‘Neither will we say any more to the work of our hands, Ye are our gods?’ *ver.* 3: and again,
 ‘Ephraim shall say, What have I to do any more with idols?’ *ver.* 8.

The idolatry of Israel may be more fully proved from Zech: xiii. 2, 3. — where God says, ‘And it shall come to pass in that day, saith JEHOVAH of hosts, that I will cut off the names of the idols out of the land, and they shall be no more remembered;

‘and also I will cause the unclean spirit to pass out
 ‘of the land. And it shall come to pass, that when
 ‘any shall yet prophesy, (that is, to cause the people
 to err, and to follow idolatry) ‘then his father and
 ‘his mother that begat him, shall say unto him,
 ‘Thou shalt not live, for thou speakest lies in the
 ‘name of JEHOVAH. And his father and his mother
 ‘that begat him, shall thrust him through when he
 ‘prophesieth.’

I think nothing can be more evident, from this and other similar passages, than that idolatry shall prevail in the land of Israel, after the return of the inhabitants; by what strange means, who can tell? But the fact seems certain, though astonishing; and consequently such a sin deserves the severest punishment.

4. God may also suffer this mighty army to come into the land of Israel, and prevail for a time, to bring the people into the greatest straits that can be conceived, that so they may entirely despair of help from themselves, or from any other quarter, and that the divine power may be manifested in their deliverance, in as signal a manner as when they came out of the land of Egypt, and passed through the Red-sea. When God is about to work any remarkable salvation for a person, family, church, people, or nation, he commonly first brings them into such difficulties, as makes them sensible of the Divine interference in their behalf; and makes their deliverance so much more joyful, as it is unexpected.

5. But though God has doubtless many great designs to answer, by this attack of Gog and Magog,
 and

and their total overthrow in the most public manner upon the mountains of Israel ; yet there are three that in a particular manner deserve our attention, above all the rest ; because God himself intimates those to us in the prophecy. 1. That the heathen may know the great JEHOVAH, when he shall be sanctified in the destruction of his enemies before their eyes ; for by this, his name shall be declared through all the earth, and the inhabitants of the world shall fear before him, and be prepared to receive his word. 2. That the prophecies, though delivered so many ages ago, may be exactly accomplished ; which will also contribute much to the credit of Divine Revelation, and to the conversion of the world.—3. That the house of Israel may know JEHOVAH to be their God, from that day and forward, may never more turn aside to idolatry, or any iniquity, and may come to be as remarkable among the nations of the world for virtue and goodness, as they have been for vice and wickedness ; and as evidently the subjects of the Divine favour and protection, as for many ages they have been of God's displeasure and rejection : by which the heathen shall know, that for the sins of the house of Israel, they went into captivity, and were cast off and banished from the presence of God, given up to the sword, and devoted to the worst calamities ; and so the nature and direful consequences of sin shall come to be known, which will evidently tend to the general good of mankind. See Ezek. xxxviii. 16, 17. xxxix. 21, 22, 23, 24. Zech. viii. 13, 14, 15. 23. Isaiah lxi. 9.

Thus have I considered the terrible calamity which shall come upon the Jews after their return to their own land, and the probable reasons why God shall suffer it so to be, and have also distinguished this distress from all other troubles that have ever befallen them.

In my next Lecture, I shall shew in what a wonderful manner deliverance shall arise to that people, when in the very midst of ruin.

END OF THE THIRD LECTURE.

L E C T U R E IV.

The personal appearing of Jesus Christ, or the manifested JEHOVAH, will prevent the enemies of the Jews from completing their diabolical designs.—Some of the prodigies that shall attend his coming: He shall descend to the Mount of Olives, the earth shall shake, the Mount shall cleave in sunder, and the Valley of Judgment shall be formed.—The total destruction of the enemies of the Jews.—The means, circumstances, and designs of the same.

IN the last Lecture we left the army of Gog and Magog in possession of Jerusalem—the houses rifled and pillaged—the women violated and abused—the half of the people already gone forth out of the city into captivity, and nothing apparently to hinder the remainder from sharing the same fate.——But stop; I see the heavens open!——What is that brightness, that glory, that appears in the sky; that, *as the lightning, cometh out of the east, and shineth even unto the west?*—Surely, it is the Son of man, coming in the clouds of heaven, with power and great glory! for the destruction of his enemies, and for the salvation of his people.—But, Oh what astonishment shall seize all people at his appearance; those few excepted who are prepared and waiting for him.—The effects that shall follow are so many and great, that I scarcely know where to begin: But for the sake of order,
and

and to contract the Lectures into as narrow a compass as possible, I shall, in this Lecture, speak and make an end of this dreadful slaughter and destruction of the army of Gog and Magog; and, in some following Lectures, speak at large of the coming of Christ, the certainty, circumstances, and grand designs of the same, and the conversion of the Jews, &c. But, at present, shall follow the thread of Ezekiel's and Zechariah's prophecies, concerning the destruction of the vast host that shall be gathered together at that time.

Zechariah says, *chap. xiv. 3, 4, 5.* — ‘ Then shall
 ‘ JEHOVAH go forth, and fight against those nations,
 ‘ as when he fought in the day of battle. And his
 ‘ feet shall stand in that day upon the mount of Olives,
 ‘ which is before Jerusalem, on the east; and the
 ‘ mount of Olives shall cleave in the midst thereof,
 ‘ towards the east and towards the west; and there
 ‘ shall be a very great valley; and half of the moun-
 ‘ tain shall remove toward the north, and half of it
 ‘ toward the south. And ye shall flee to the valley of
 ‘ the mountains (*or my mountains*); for the valley of
 ‘ the mountains shall reach unto Azal; yea, ye shall
 ‘ flee like as ye fled from before the earthquake, in the
 ‘ days of Uzziah, king of Judah: and JEHOVAH,
 ‘ my God, shall come, and all the saints with thee.’

The appearance of Jesus the Messiah, who is called JEHOVAH, and my God, in the words now read, will put a stop to the progress of this mighty army: he shall appear as a conqueror, and shall destroy these cruel foes, as I shall shew from the Scriptures; for several prophecies refer to this awful event.

But

But before I speak particularly of that great destruction, give me leave to make a few observations upon this coming of JEHOVAH; who is evidently the Messiah, coming in glory, to destroy his foes, and for other purposes, which I shall not mention at present.

1. This glorious and Holy One shall appear in the very critical moment, when all help fails, and when there shall be no possibility of deliverance from any other quarter. This circumstance alone would be sufficient to mark the period, and thereby prove the prophecy to be future: but one more particular and remarkable is mentioned, to put the matter out of all doubt; and that is—2. That *his feet shall stand in that day, upon the Mount of Olives*; and to prevent it being mistaken, it is particularly declared where it is situated; *before Jerusalem, on the east*. It is worthy of notice, that our Lord, in the days of his flesh, often retired to this mountain; and finally ascended to heaven from the same; as though he chose to ascend from this Mount, (though no prophecy had declared, or even hinted that he should do so) because the prophet had expressly declared that he should descend to it, and stand with his feet upon it, in that great day when he shall come to make his glory known.—3. Lest any should seek to accommodate this prophecy to any past event, (though I cannot see how they can, with the least colour of reason) or to spiritualize it away; it is declared that a great earthquake shall immediately take place, which shall split that famous mountain asunder, never more to be joined, but to be divided, as by a line, through the middle from east to west; and *half of it shall remove toward the north, and*
half

half of it toward the south; and thus two mountains shall be made out of one, which may be called JEHOVAH's Mountains; and a very great valley shall be where the Mount of Olives now stands: and perhaps this may be the great valley, called by the prophet Joel, the Valley of *Jehoshaphat*, or the Valley of *Decision*. His words are so remarkable, and so much to my purpose, that I scarce need to ask your excuse for introducing them here.—‘ For behold, in
 ‘ those days, and in that time when I shall bring
 ‘ again the captivity of Judah and Jerusalem, I will
 ‘ also gather all nations, and will bring them down
 ‘ to the valley of Jehoshaphat, and will plead with
 ‘ them there, for my people, and for my heritage Israel,
 ‘ whom they have scattered among the nations, and
 ‘ parted my land:’ Joel iii. 1, 2.

Here we find the same things spoken of, and in the same order that we have already considered; as, first, the return of the Jews: secondly, this great gathering together of the nations: thirdly, it is intimated that they shall exercise great cruelties upon Israel, for which God will plead with them: and fourthly, the place where he will plead with them, and destroy them, is called the Valley of *Jehoshaphat*, which being interpreted, is, *Jah shall judge*: and probably is the very valley, which shall be made by the parting asunder of the Mount of Olives, and half of it removing toward the north, and half of it toward the south.

It is wonderful to observe the harmony among the prophets respecting these events. I would also observe;
 4. That Zechariah speaks of this dreadful battle of the Lord against the assembled nations, at the time
 when

When JEHOVAH God shall come, and all the saints with him; which must intend the personal appearance of the Lord Jesus Christ, with his mighty angels, and his chosen train of saints, who are both called, chosen, and faithful.—And now let us hear the prophet Joel again, and see if we do not find these things confirmed by him.

‘Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O JEHOVAH. Let the heathen be weakened, and let them come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes, in the Valley of Decision, for the day of JEHOVAH is near in the Valley of Decision:’ Joel iii. 9—14.—This passage testifies that there shall be a great gathering of the nations in a war-like manner, and that the Lord shall then appear to judge them, and plead with them in a terrible manner, as we shall see presently; that he shall come with his saints, or mighty ones; and that this period of judgment is called the *harvest* and *vintage* season.

It is worthy of notice, that the angel to Daniel represents the same events as connected together, and following each other.

‘ Tidings out of the east and out of the north
 ‘ shall trouble him, (the Grand Turk, as is generally
 understood, and as Bishop NEWTON explains the pas-
 sage,) ‘ therefore he shall go forth with great fury to
 ‘ destroy, and utterly to make away many. And he
 ‘ shall plant the tabernacles of his palace between the
 ‘ seas, in the glorious holy mountain.’ This can be
 no where but in the Holy Land, and near Jerusalem;
 this shall occasion that great trouble to the nation of
 the Jews, such as before they never knew: but
 Michael the great prince shall stand up at that time,
 whom I take to mean in this place, him, *who is as*
God, the glorious Messiah, the manifested JEHOVAH,
 who standeth for the children of Israel, as their deli-
 verer; and shall then deliver them by bringing to an
 end that haughty power that shall distress them; at
 the same time many of the dead shall awake, the
 wise shall shine, many shall run to and fro, and know-
 ledge shall be increased: Then shall Daniel stand in
 his lot; and doubtless with him the faithful of every
 age. See Dan. xi. 44, 45. xii. 1—4. and 13 *ver.*

These are great and important prophecies: but
 time at present will not permit me to enlarge upon
 them; for I must speak now particularly of the utter
 destruction of this mighty army, the means by which
 it shall be effected, the circumstances and designs
 thereof, &c.

Zechariah says, ‘ Then shall JEHOVAH go forth
 ‘ and fight against those nations, as when he fought in
 ‘ the day of battle.’ *Chap. xiv. 3.*

If this allusion is to any thing that is past, I cannot
 think of any particular day, so likely to be called
 the

the day of battle in this place, as that very remarkable day, that we read of in Josh. x. when the five kings of the Amorites, gathered all their hosts; and encamped before Gibeon, and made war against it, and would certainly have overcome it, had not Joshua, that greatest of all generals, (and the greatest figure of the conquering *Michael* that ever existed) gone out against them. ‘ And JEHOVAH discomfited
 ‘ them before Israel, and slew them with a great
 ‘ slaughter at Gibeon, and chased them along the
 ‘ way that goeth up to Beth-horon, and smote them
 ‘ to Azekah, and unto Makkedah. And it came to
 ‘ pass as they fled from before Israel, and were in
 ‘ the going down to Beth-horon, that JEHOVAH cast
 ‘ down great stones from heaven upon them unto
 ‘ Azekah, and they died: they were more who died
 ‘ with hail-stones, than they whom the children of
 ‘ Israel slew with the sword. Then spake Joshua to
 ‘ JEHOVAH, in the day when JEHOVAH delivered up
 ‘ the Amorites before the children of Israel, and he
 ‘ said in the sight of Israel, Sun, stand thou still upon
 ‘ Gibeon, and thou moon, in the valley of Ajalon.
 ‘ And the sun stood still, and the moon stayed, until
 ‘ the people had avenged themselves upon their ene-
 ‘ mies. Is not this written in the book of Jasher?
 ‘ So the sun stood still in the midst of heaven, and
 ‘ hastened not to go down, about a whole day. And
 ‘ there was no day like that, before it, or after
 ‘ it, that JEHOVAH hearkened to the voice of a
 ‘ man:’ Josh. x. 10——14.

I am ready to conclude this to be the day of battle alluded to by the prophet; and I think you will see

cause to be of the same mind, when you hear the particulars of the destruction of the army of Gog and Magog, those nations that shall gather together against Jerusalem in the latter days. ‘For JEHOVAH shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from JEHOVAH God of hosts, a consumption, even determined upon the whole earth:’ Isai. xxviii, 21, 22.

Judgment is God’s strange work, and the destruction of men is his strange act; but he hath reason *for* all that he doeth, and also he hath reason *in* all that he doeth. Destruction is determined, and must come, by reason of iniquity that shall be ripe, and wickedness that shall be great; but when it is past, all shall see that God hath not done without cause all that he hath done.

Therefore, I beseech you, be not mockers at the dreadful scene which I shall describe: many doubtless are so, because they know not the designs of God in his judgments, his detestation against sin, his determination to destroy it, to establish the kingdom of righteousness on earth, and finally to subdue all creatures.

Many suppose that if God is love, and his benevolence is universal, that he cannot deal in such an awful manner with his rebellious creatures, as the prophets declare, and therefore contrive to spiritualize or figure away the express literal meaning of the threatenings: but this way of reasoning tends to infidelity; for by
the

the same rule, we must deny that God brought a flood of water upon the world of the ungodly, and destroyed so many thousands of millions from off the face of the earth, for their sins—and also set aside the destruction of Sodom and Gomorrah, and the cities of the plain, by fire and brimstone from heaven—the account of the plagues of Egypt—the overthrow of Pharaoh and his host, in the Red Sea—the destruction of the Israelites in the wilderness—of the seven nations of the land of Canaan, &c. Nay, by the same rule, we must deny all the accounts of wars, famines, pestilences, earthquakes, inundations, storms, and all the direful calamities that ever desolated the globe—for all these are equally contrary to the ideas some have of a merciful God. But facts prove that God is a sin-hating, sin-revenging God; and that he is very terrible in his judgments.

But without farther delay, let us return to the prophecy of Ezekiel, where we left off in the last Lecture, and attend to the strange and dreadful work of God, in destroying his enemies.

Ezek. xxxviii. 18, 19, 20.—‘ And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith ADONAI JEHOVAH, that my fury shall come in my face. For in my jealousy, and in the fire of my wrath, have I spoken; Surely, in that day, there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be
 & thrown

‘ thrown down, and the steep places shall fall, and every wall shall fall to the ground.’

God is represented as waiting and looking on ‘till his enemies are gathered, and have executed their commission, by taking possession of the country and land of Israel, and taking the city of Jerusalem, and bringing on the time of Jacob’s trouble, compared to the extreme pains of a woman, near the time of her delivery; (see Jer. xxx. 6, 7.) then shall the Lord suddenly appear, as Isaiah expresses it—‘ JEHOVAH shall go forth as a mighty man; he shall stir up jealousy like a man of war; he shall cry, yea roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman, I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools:’ Isai. xlii. 13, 14, 15.

This great shaking and trembling in the land of Israel, that shall cause all creatures to shake, both fishes, fowls, beasts, creeping things, and men; and shall throw down mountains, steep places, and walls; is frequently spoken of in Scripture, as a circumstance that shall precede and attend the coming of Christ. Earthquakes are mentioned by our Saviour, as one of the signs of his coming; and they have happened in every age, but more frequently in this than in any age past.—A friend of mine informs me, that more than two thousand shocks of the earth have been felt since the earthquake in the year 1755. And there is no doubt but great shakings, convulsions, and commotions

Of the earth, will take place, when the Lord shall come ; and all men shall shake and tremble at his presence. Joel, speaking of this same time, says—‘ The sun and the moon shall be darkened, and the stars shall withdraw their shining. JEHOVAH shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake ; but JEHOVAH shall be the hope of his people, and the strength of the children of Israel :’ Joel iii. 15, 16.

God by Haggai says—‘ For thus saith JEHOVAH of hosts ; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land : And I will shake all nations, and the desire of all nations shall come ; I will shake the heavens, and the earth. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots and those that ride in them, and the horses and the riders shall come down, every one by the sword of his brother :’ See Hag. i. 6, 7. 21, 22.

These passages, as well as a great number of other similar ones, that are found in the writings of the prophets and apostles, refer to the very time I am speaking of, and have not yet been fulfilled.

Some may say, that Haggai spake only of Christ’s coming in the flesh, and had no allusion to his second coming : but to this I answer, that St. Paul quotes this passage from Haggai, in his epistle to the Hebrews, *chap.* xii. 26. and speaks of it as then remaining to be fulfilled ; which is sufficient to satisfy such as doubt of the matter.

We come now to consider the great variety of means by which this mighty host shall be destroyed.

Ezek. xxxviii. 21.—‘ And I will call for a sword
‘ against him throughout all my mountains, saith ADO-
‘ NAI JEHOVAH; every man’s sword shall be against
‘ his brother.’

Zech. xiv. 13.—‘ And it shall come to pass in that
‘ day, that a great tumult from JEHOVAH shall be
‘ among them, and they shall lay hold every one
‘ on the hand of his neighbour, and his hand shall
‘ rise up against the hand of his neighbour.’

When this is the case in any army, it soon brings utter destruction, and is sufficient, without any other means, to overthrow the greatest host that ever was assembled: two remarkable instances of which we have in the Scriptures, one in Judges vii. 22. the other in 2 Chron. xx. 22, 23, 24. In both which cases the multitude fell a sacrifice to their own swords, and in one of the instances none escaped. The first was evidently caused by the sudden noise and shout of Gideon and his little army, with their trumpets, lamps and pitchers, crying, “ The sword of JEHOVAH, and of Gideon !” this awakened the whole army suddenly out of a sound sleep, *and all the host ran, and cried, and fled*, and every one supposed his neighbour to be his enemy, and slew him accordingly. In the other instance, it appears to be a kind of judicial madness, or infatuation that seized them, and caused them to destroy one-another. And thus it shall be with this numerous host; they shall in madness and despair, in a tumultuous manner lay hold on each other, and draw their swords one against another.

While

While destruction is going on by this mean, (which of itself could not fail, in time, of accomplishing the overthrow of this mighty host) the people of Jerusalem shall go forth to fight with, and to spoil their enemies, Zech. xiv. 14. ‘ And Judah also shall fight
 ‘ at Jerusalem; and the wealth of all the heathen
 ‘ round about shall be gathered together, gold and
 ‘ silver, and apparel in great abundance.’

Ezek. xxxix. 10. ‘ And they shall spoil those that
 ‘ spoiled them, and rob those that robbed them,
 ‘ saith ADONAI JEHOVAH.’

It is the manner of the eastern camps to carry their riches with them into the field, when they go to war; and this camp being exceeding great, such as perhaps never met before, shall be immensely rich; which riches and gain shall fall into the hands of the Jews, (then converted) and shall be consecrated to the Lord of the whole earth.

While the Jews are fighting at Jerusalem, or threshing, as *Micah* expresses it; and beating in pieces the nations that shall be assembled on that occasion, God will make his judgments known in a most remarkable manner against Gog and his army; for he says, Ezek. xxxviii. 22, 23. ‘ And I will plead
 ‘ against him with pestilence, and with blood; and I
 ‘ will rain upon him, and upon his bands, and upon
 ‘ the many people that are with him, an overflowing
 ‘ rain, and great hailstones, fire and brimstone. Thus
 ‘ will I magnify myself, and sanctify myself, and
 ‘ I will be known in the eyes of many nations, and
 ‘ they shall know that I am JEHOVAH.’

Besides the sword of every one against his brother, and neighbour, and the sword of Judah, which shall destroy many; God shall plead against them with a pestilence or plague, thus described by Zechariah, ‘And this shall be the plague wherewith JEHOVAH shall smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague:’ Zech. xiv. 12. 15.

This strange pestilence shall seize both man and beast, and consume them, which alone would be sufficient to work their destruction in a short time: but God, to make his judgments known through the earth, shall compleat their overthrow by *an overflowing rain, great hailstones, fire and brimstone*. This terrible storm shall finish their ruin; they shall be slain, and their carcases shall fall upon the earth. The fire and brimstone shall not consume them, as it did the inhabitants of Sodom and Gomorrah of old, and as it shall devour that numerous army of rebels that shall assemble at the close of the Millennium; which, as well as many other circumstances, plainly shew these armies not to be the same, though called by the same names of *Gog* and *Magog*.

Ezek. xxxix. 1—6.—‘Therefore, thou son of man, prophesy against Gog, and say, Thus saith ADONAI JEHOVAH, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal. And
‘I will

‘I will turn thee back, and leave but the sixth
‘part of thee, and will cause thee to come up from
‘the north parts, and will bring thee upon the
‘mountains of Israel. And I will smite thy bow out
‘of thy left-hand, and will cause thine arrows to fall
‘out of thy right hand. Thou shalt fall upon the
‘mountains of Israel, thou and all thy bands, and
‘the people that are with thee. I will give thee to the
‘ravenous birds of every sort, and to the beasts of the
‘field to be devoured. Thou shalt fall upon the
‘open field, for I have spoken it, saith ADONAI
‘JEHOVAH. And I will send a fire upon Magog, and
‘among them that dwell carelessly in the isles, and they
‘shall know that I am JEHOVAH.’

Upon these words we may observe : 1. That those nations that shall come up against Jerusalem, shall be so generally assembled, that but a sixth part of the men shall remain at home. 2. That those who come up shall be cut off by the means before mentioned, except, perhaps, a few shall escape, as messengers to carry the news into all parts from whence they shall come. 3. Their dead bodies shall fall upon the field, and their flesh shall be devoured by the ravenous birds, and wild beasts of the earth : which clearly proves that the fire and brimstone, which shall come down with the rain and the hail, shall not consume and burn them up, but only destroy their lives, and leave their dead bodies on the field, too numerous to be buried. 4. It must be evident to all that read with the smallest attention, that this prophecy hath never been fulfilled ; for besides, that it is expressly limited to the latter days, after the return of the

Jews to their own land, no event hath ever taken place, to which the prophecy can be accommodated in other respects, since it has been delivered. Has there ever been such a numerous army collected from the north parts to fight against the Jews, and in the moment of victory thus suddenly defeated by the appearing of the Lord ; their swords turned one against another ; a pestilential consumption, consuming their flesh on their bones, their eyes in their sockets, and their tongues in their mouths ? and was the scene concluded by a dreadful storm of rain, hail, fire and brimstone, attended with terrible wind, thunder, lightning, earthquakes, and an horrible tempest ? and their destruction thus compleated, and their bodies left a prey to beasts and ravenous fowls ?

5. But all these things must happen, and cannot in any-wise fail of being accomplished : for ADONAI JEHOVAH hath spoken, and his words cannot return void.

The famous song of Moses, (Deut. xxxii.) comprehends, in short, all the events that have befallen, or that shall befall his people ; and it would be strange if he had not noticed this revenge of God against their enemies : and we find, that after he had described the sins, miseries, and strange calamities of the Jews, he passes to describe the cruelties of their adversaries, and the destruction that shall come upon them at last : which prophecy ends with these remarkable words,
 ‘ For I lift up my hand to heaven, and say, I live
 ‘ for ever. If I whet my glittering sword, and mine
 ‘ hand take hold on judgment ; I will render vengeance to mine enemies, and will reward them that
 ‘ hate

‘ hate me : I will make mine arrows drunk with blood,
 ‘ (and my sword shall devour flesh) and that with the
 ‘ blood of the slain, and of the captives, from the
 ‘ beginning of revenges upon the enemy. Rejoice,
 ‘ O ye nations with his people : for he will avenge
 ‘ the blood of his servants, and will render vengeance
 ‘ to his adversaries, and will be merciful unto his land,
 ‘ and to his people :’ Deut. xxxii. 40, 41, 42, 43.

I have three remarkable circumstances to notice in the prophecies, respecting this great army that shall fall upon the mountains of Israel, before I put a close to this Lecture ; but they need no comment, as they are sufficiently plain ; but they mark the event with great precision, and not only plainly shew that it hath not happened, but give us certain tokens by which we may know when the prophecy is fulfilled.

The first is a declaration of God, that the ravenous birds and beasts shall eat their flesh ; and that so great shall be the quantity, that all of them shall be filled therewith. For thus runs the prophecy ;——

‘ And thou, son of man, Thus saith ADONAI JEHO-
 ‘ VAH ; Speak unto every feathered fowl, and to every
 ‘ beast of the field ; Assemble yourselves, and come ;
 ‘ gather yourselves on every side, to my sacrifice that I
 ‘ do sacrifice for you, even a great sacrifice upon
 ‘ the mountains of Israel, that ye may eat flesh and
 ‘ drink blood. Ye shall eat the flesh of the mighty,
 ‘ and drink the blood of the princes of the earth, of
 ‘ rams, of lambs, of goats, and of bullocks, all of them
 ‘ fatlings of Bashan. And ye shall eat fat ’till ye be
 ‘ full, and drink blood ’till ye be drunken, of my sa-
 ‘ crifice which I have sacrificed for you. Thus ye
 ‘ shall

‘ shall be filled at my table with horses and chariots,
 ‘ with mighty men, and with all men of war, saith
 ‘ ADONAI JEHOVAH :’ Ezek. xxxix. 17——20.

The second is a prophecy that the bones of this army shall be buried in one place in the land of Israel, and that they shall be so numerous as to require seven months to bury them in; even though it shall be the continual employment of many, severed out on purpose, and will be a national concern of the whole house of Israel.

‘ And it shall come to pass in that day, that I will
 ‘ give unto Gog a place there, of graves in Israel, the
 ‘ valley of the passengers on the east of the sea : and it
 ‘ shall stop the noses of the passengers : and there shall
 ‘ they bury Gog, and all his multitude, and they shall
 ‘ call it the valley of Hamon-Gog.

‘ And seven months shall the house of Israel be
 ‘ burying of them, that they may cleanse the land.
 ‘ Yea, all the people of the land shall bury them : and
 ‘ it shall be to them a renown the day that I shall be
 ‘ glorified, saith ADONAI JEHOVAH.

‘ And they shall sever out men of continual employ-
 ‘ ment, passing through the land to bury with the
 ‘ passengers those that remain upon the face of the
 ‘ earth, to cleanse it : after the end of seven months
 ‘ shall they search: And the passengers that pass
 ‘ through the land, when any seeth a man’s bone, then
 ‘ shall he set up a sign by it, ’till the buriers have
 ‘ buried it in the valley of Hamon-Gog. And also
 ‘ the name of the city shall be Hamonah. Thus shall
 ‘ they cleanse the land :’ Ezek. xxxix. 11——16.

Nothing

Nothing can be more express and particular than this prophecy is, that the bones of this mighty army shall be buried in the land of Israel, in a valley to the east of the sea, in a very public place, where many passengers shall pass, who shall be for a season incommoded thereby. This and many other circumstances, shall make the matter public and notorious. The time that shall be spent in collecting the bones and burying them, shall be seven months; after which they shall search for any scattered bones. The whole house of Israel shall take an active part in this affair, which shall be to them a public renown, a wonderful fulfilment of prophecy, and shall be a public manifestation of the glory of God's righteous judgments, which shall cause his name to be known through the world. There shall be men appointed by the house of Israel, whose continual employment shall be to bury the bones of the slain; and after the end of seven months, they shall traverse the country, to pick up the bones that may chance to be scattered far from the scene of action; and when other persons who pass through the land happen to find a bone, they shall set up a sign by it, 'till the buriers take it away, and bury it with the rest. The valley where the bones shall be buried, shall ever after be called by a name, signifying that the great multitude of Gog lies buried there; and the same public fact shall give name to a city near the spot, chosen for this purpose. These names shall be kept in remembrance through all succeeding ages, and shall be standing proofs of the exact fulfilment of prophecy.— All these things shew that the predictions have never yet been fulfilled; and that when they shall be accomplished,

plished, no possibility of doubt can remain respecting the matter.

We may observe, with pleasure, that God orders the bones of these his enemies to be gathered and deposited in the Holy Land. What this intimates to us, I leave to your serious consideration for the present, and pass to mention the third of those remarkable circumstances expressly foretold by God's prophet, (which shall be an infallible proof, when it happens, that the prophecy is punctually fulfilled; and as it never has taken place, it may be certainly expected hereafter); and that is, that the very wood of the weapons with which this mighty host of Gog and Magog shall come armed against the inhabitants of the land of Israel, shall be fuel sufficient for seven years, either for the citizens of Jerusalem, or for all the inhabitants of the cities throughout the land of Israel; which last seems the sense of the words. In either case, how immense must the quantity be! and consequently, how vast the army that shall then be destroyed! As weapons of war shall never be needed after that time, so no other use will be made of those that are combustible, than to burn for fuel; while the iron and steel shall be manufactured into instruments of husbandry, &c.—God speaks of this event as though it was already accomplished, to shew the infallible certainty of that striking circumstance:—

‘ Behold, it is come, and it is done, saith ADONAI
 ‘ JEHOVAH; this is the day whereof I have spoken.
 ‘ And they that dwell in the cities of Israel shall go
 ‘ forth, and shall set on fire and burn the weapons,
 ‘ both the shields and the bucklers, the bows and the
 ‘ arrows,

‘arrows, and the hand-staves and the spears; and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests: for they shall burn the weapons with fire:’ Ezek. xxxix. 8, 9, 10.

How very extraordinary this circumstance is! and how particularly it is marked! What an amazing army must that be, whose weapons of war shall afford firing for seven years to the cities of Israel!—But let it be considered, that the land of Palestine lies in a warm and very temperate climate, and perhaps shall be rendered much more so at that time, and that the inhabitants shall not need much fire to keep them warm; that much of their living, at first, shall be the fruits of the earth, and therefore they will not use any thing like the quantity of fuel in preparing their food that we do; and that such numbers shall be destroyed in the land (two-thirds at least), that for the first seven years they shall use but little firing, compared to what they will afterwards, when they come to be more increased. But after all these allowances, there must be a vast deal of fuel consumed in the cities of Israel in seven years; and therefore the army must be prodigious indeed, beyond whatever has been assembled heretofore on any occasion. The numerous host of Xerxes the Persian monarch, (the largest by far that ever we read of in history) which he led into Greece, was not to be compared to this army, whose weapons alone shall suffice the cities of Israel to burn for seven years; so as to render it needless to cut down any wood out of the field, or tree out of the forest, during that whole period.

Thus I have considered the dire destruction of this huge host of foes, and the particular circumstances attending the same, so far as God hath revealed them. It only remains in this Lecture to speak of some of the great designs of God, (who doeth nothing without reason) in thus destroying this mighty army in the manner that hath been described.

1. That the house of Israel may know their God. This is one of the effects that shall follow, as declared by the prophet Ezekiel from the mouth of the Lord :
 ‘ So the house of Israel shall know that I am JEHOVAH
 ‘ their God, from that day and forward. So will I make
 ‘ my holy name known in the midst of my people
 ‘ Israel, and I will not let them pollute my holy name
 ‘ any more :’ Ezek. xxxix. 22. 7.

2. Another reason is given in these words : ‘ And
 ‘ the heathen shall know that I am JEHOVAH, the
 ‘ Holy One in Israel. And I will set my glory among the
 ‘ heathen, and all the heathen shall see my judgment
 ‘ that I have executed, and my hand that I have
 ‘ laid upon them. And the heathen shall know that
 ‘ the house of Israel went into captivity for their ini-
 ‘ quity : because they trespassed against me, therefore
 ‘ hid I my face from them, and gave them into the
 ‘ hand of their enemies ; so fell they all by the sword.
 ‘ According to their uncleanness, and according to
 ‘ their transgressions, have I done unto them, and hid
 ‘ my face from them :’ Ezek. xxxix. 7. 21. 23, 24.

By these dreadful judgments God’s name shall be known, both to Israel, and to the nations round about. God will be glorified and sanctified in the eyes of all people, his power shall be declared through the earth ;
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the dreadful nature and effects of sin shall be more fully understood; and thus the nations of the world shall come to fear before the living God, and be prepared to serve him; and finally, this wonderful overthrow of the most mighty army that ever was collected, shall be a great step towards destroying the opposition there is in the world to the religion of Jesus, and shall open the way for the universal establishment of his glorious kingdom through the whole earth; and be productive of many glorious consequences, more than we can consider at this time. There is an admirable order, beauty, and harmony, in the ways of God; and in the midst of all the confusions and disorders that are now in the world, he is carrying on his grand designs; and he *will overturn, overturn, overturn it, until he shall come whose right it is, and he will give it him, and he shall possess the kingdom.*

In my next Lecture I shall speak more particularly of the personal appearing of Christ; the manner, great designs, and consequences of the same: which will cause it to be the most interesting Lecture that has yet been delivered,

END OF THE FOURTH LECTURE.



LECTURE V.

On the personal appearance of CHRIST.—This a plainly-revealed Scripture truth or prophecy, of great importance: not yet fulfilled, but certainly shall be.—The circumstances and necessity of the same.

IN the beginning of my last Lecture, I mentioned the personal appearance of our Lord and Saviour Jesus Christ, and intimated that he would come suddenly, and thereby put a stop to the ravages of the mighty army—that he would go forth against his enemies, and fight against them with his severe judgments, 'till they were utterly destroyed. I dedicated the last Lecture wholly to speak of that destruction; and shall therefore confine myself, in the present, entirely to that very grand event, the coming of Christ in the clouds of heaven, and his glorious designs in this his second Advent.

The first thing that I shall call your attention to in this Lecture, is, those prophecies which refer to this most important event: these, whether they were delivered by the prophets, our Saviour, or his apostles, I shall lay before you, in order to prove the truth of the fact; and shall make such observations upon them, as may occur as we pass along.—The first passage that I remember in the Scriptures, that appears evidently to refer to that event, is, Job xix. 23——27. — ‘ Oh that
‘ my words were now written! Oh that they were

‘ printed in a book ! that they were graven with an
 ‘ iron pen and lead, in the rock for ever ! For I
 ‘ know that my Redeemer liveth, and that he shall
 ‘ stand at the latter day upon the earth. And though
 ‘ after my skin worms destroy this body, yet in my flesh
 ‘ shall I see God : Whom I shall see for myself, and
 ‘ mine eyes shall behold, and not another ; though my
 ‘ reins be consumed within me.’

In these words Job appears to express his faith, in several very important articles :—He wished that his words might be preserved to all generations ; and by the special providence of God they are so :—He expresses a firm belief in God as his Redeemer, even the true and living God, in whom we also trust :—He declared that he knew that this same Divine Redeemer in whom he confided, and whom he called his *own*, not only then existed, but that he should stand at the latter day upon the earth. But who shall stand upon the earth at the latter day ? Surely not the invisible JEHOVAH, the eternal Father ; but the Son of his love, clothed in our flesh glorified : for it is evident that Job did not allude to our Saviour’s state of sufferings on earth, but to his exalted state, even when he shall come in glory, in the latter days ; then Job expected to be raised again with his own proper body, and with his eyes to behold his God, standing on the earth ; so that he doubted not of the resurrection of his body from the dust, even though it should be entirely consumed.

There are several of the psalms which speak of the coming of the Lord, and of his universal dominion. Psal. l. deserves to be mentioned in this connection.—

‘ Our God shall come, and shall not keep silence : a
 ‘ fire

‘ fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people :’ *ver.* 3, 4.

‘ But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner’s fire, and like fuller’s soap. And he shall sit as a refiner and purifier of silver ; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto JEHOVAH an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto JEHOVAH, as in the days of old, and as in former years :’ *Mal.* iii. 2, 3, 4.

This prophecy was far from being accomplished, when Christ came in our flesh : His coming was not then thus terrible ; neither did he then come to judge or try, but for other purposes ; neither was the tribe of Levi thus purified at that time ; nor did the offering of Judah and Jerusalem become pleasant to the Lord, as in the days of old, but quite the reverse ; they were soon after rejected from being his people, and their sacrifices were made to cease ; and they experienced, in every instance, a lot exactly opposite to that which is the subject of this prophecy of Malachi.

Now since this is a sure word of prophecy, to be fulfilled at a time when the Lord shall come—and since it certainly was not fulfilled at the time of his coming in the flesh—it remains to be fulfilled when he shall come in glory.

The words of Zechariah, which I quoted in my former Lecture, are full to the purpose :--‘ And JEHOVAH, my God, shall come, and all the saints with thee.

‘ And his feet shall stand in that day upon the mount
‘ of Olives ;’ which shall then immediately cleave,
divide, and remove. See *chap.* xiv. 4, 5.

Now, since it is as evident as any thing can be that these things have not happened—they remain therefore to be fulfilled when our Lord shall come, and bring all his saints with him : of which event Enoch, the seventh from Adam, prophesied in his day. See Jude 14.

This second coming of our Lord has been therefore expected from the earliest times ; but since our Saviour’s coming and suffering in the flesh, rising and ascending to heaven, it has been waited for more particularly, and promised more plainly. Jesus himself spake of it so often, and so fully, that to recite all that he hath said upon this important subject, would exceed the bounds of this Lecture.

St. Matth. xvi. 27.—‘ For the Son of man shall
‘ come in the glory of his Father, with his angels ;
‘ and then he shall reward every man according to
‘ his works.’

I would observe, once for all, that this is one of Christ’s designs in coming ; *viz.* to judge and give rewards to men, according to their works ; but besides this, he hath many other purposes to answer by thus appearing publicly, some of which have been noticed, and others will be mentioned in this Lecture. But his tarrying on earth will be long enough to answer all his great intentions ; and he will finish his work by raising and judging all the dead, and destroying the terraqueous globe by fire. I mention these circumstances a little out of place, to obviate a difficulty
that

that may arise in the minds of some, who have always been taught to believe that when Christ shall appear, he will immediately raise all the dead, judge, reward, and punish all according to their works, burn the globe, and retire to heaven with his saints. All these things he shall do, and they are sometimes spoken of as though they should all take place immediately upon his coming; but this is the stile of prophecy, which frequently represents things as though they should be instantly accomplished, and done in a moment, that may take several ages to fulfil. The destruction of Babylon may serve for an instance: the desolation was threatened to come *suddenly in a moment, in one day*: see Isaiah xlvii. 9. 11. But though this destruction began when Cyrus took the city, and went on from step to step, 'till its desolation became as compleat as the prophecy had threatened; yet perhaps nearly a thousand years from that time elapsed, before it was totally forsaken, and became entirely a heap of ruins.

Ages are moments with God, and a thousand years are as one day, and he surveys his vast plan at one view, and therefore declares to his prophets his final designs in one word, though it may require ages to fulfil them.

Thus it is in the present case: Christ will come to judge the world, to raise the dead, to burn the globe, &c. but these are far from being all his designs in coming; but all his purposes must be fulfilled, and therefore he will take time for all. Sometimes, when the coming of Christ is spoken of, one event is connected with it, and sometimes another: but if there were a thousand different events connected in the
Scriptures

Scriptures with the coming of Christ, they would all happen ; and one is no objection to the other at all. Some say, that they do not believe that Christ will ever come personally, except to judge the world, &c. I do not believe that he will come twice before the conflagration, any more than they ; but if I can shew that many other of the grand designs of heaven cannot be accomplished until the personal appearance of Christ, I should imagine they would have no objection to his fulfilling all his promises, as well as those that they have been accustomed to believe. The only way to know all the designs of the Lord in thus publicly descending to earth again, is to collect all the passages of Scripture that refer thereto, and take particular notice of all the events that stand connected therewith : and if any will take such pains to come at the truth, I mistake the matter much, if they do not find a great number of grand designs to be fulfilled by the Saviour, at his coming, and during his abode on earth. The discussion of these important purposes will be a principal part of the substance of this course of Lectures ; one of which (the destruction of the army of Gog and Magog) I have considered already, and shall endeavour in the same manner to treat of the rest, in their order.

But first I will give you a few more proofs from Scripture that he will certainly appear, and be visible to the eyes of men. That he will come visibly and openly, may be certainly concluded from those many warnings which he has given to us, not to give the least attention to those that say, ‘ Lo, here is Christ, or lo, he is there ; if they shall say, Behold, he is
‘ in

‘in the desert, go not forth: behold he is in the
‘secret chambers, believe it not.’ See St. Matth.
xxiv. 23. 26. St. Mark xiii. 21. St. Luke xvii. 23.

But if he had designed to come spiritually or
secretly, he would not have absolutely forbidden us to
listen to all reports of his being here or there, in
the desert, or in the secret chambers; he would have
given us marks by which we might have known him,
as he has done with respect to the Holy Ghost; he
would have exhorted us not to believe every pre-
tender, but to examine the characters of such as
declared themselves to be Christ. But as he has for-
bidden us to enquire after, or in the least to regard
any person, who either pretends to be Christ, or that
Christ is come, secretly or spiritually, and that he
may be found here or there; it follows as a necessary
consequence, that he will certainly come openly and
publicly. And this he gives as the very reason why
he so peremptorily forbids us to mind what they shall
say; ‘For as the lightning cometh out of the east,
‘and shineth even unto the west; so shall also the
‘coming of the Son of man be:’ St. Matth. xxiv. 27.
That is, his appearance shall be as visible as lightning,
and it may be as sudden, and shall certainly be as
evident to all the world. ‘And then shall appear
‘the sign of the Son of man in heaven; and then
‘shall all the tribes of the earth mourn; and they shall
‘see the Son of man coming in the clouds of heaven,
‘with power and great glory,’ *ver.* 30. St. Mark
xiii. 26. St. Luke xxi. 27. ‘For as the lightning
‘that lighteth out of the one part under heaven,
‘shineth unto the other part under heaven; so shall
‘also

‘also the Son of man be in his day :’ St. Luke xvii. 24.

What can be plainer than these and other passages ? do they not declare, in the strongest manner, the certainty of our Lord’s public appearance ? When he was adjured by the high-priest to tell whether or not he was the Christ the Son of God, he directly answered, without the least reserve or evasion, ‘ I am ; and ye ‘ shall see the Son of man sitting on the right hand ‘ of power, and coming in the clouds of heaven :’ St. Mark xiv. 62. St. Matth. xxvi. 64. This testimony of our Lord, at a time when he was so solemnly adjured in the name of God ; when he knew that the declaration of the truth would cost him his life ; ought to be admitted as of great weight with us in this matter.

If this important truth were not denied by some, and doubted of by others, I should hardly need to add any more testimonies of what seems so very plain.

But if any thing was wanting to make it evident that Christ will actually come in the clouds of heaven, and appear visibly to the eyes of men ; the manner of his ascension, and what was spoken on that occasion, would be sufficient to confirm this idea, beyond the possibility of deception.

‘ And he led them (his disciples) out as far as to ‘ Bethany ; and he lifted up his hands and blessed ‘ them. And it came to pass while he blessed them, ‘ he was parted from them, while they beheld he was ‘ taken up, and a cloud received him out of their ‘ sight ; and (he was) carried up into heaven. And ‘ while they looked stedfastly toward heaven, as he ‘ went

‘went up, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven.’ St. Luke xxiv. 50, 51. Acts i. 9, 10, 11.

This single declaration of the angels, I esteem fully sufficient to determine the faith of all Christians, if they would attend to it properly.

Did not Jesus ascend from the Mount of Olives with his real body? Did he not go up visibly? Did not a cloud receive him? So shall he come with his own body, in the clouds of heaven, visibly and openly, and descend to the Mount of Olives.

For this glorious event the apostles waited, and taught their disciples, who turned from idols to serve the living and true God, ‘To wait for his Son from heaven, whom he raised from the dead; even Jesus, who delivered us from the wrath to come,’ 1 Theff. i. 9, 10.

The apostles had their conversation in heaven, from whence they looked ‘for the Saviour, the Lord Jesus Christ,’ Phil. iii. 20. St. Paul said without hesitation, ‘For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first,’ 1 Theff. iv. 16. Which he never would have said, unless he had expected him to come really and personally. And St. Paul charged Timothy, ‘before God, and the Lord Jesus Christ, who (saith he) shall judge the quick and the dead at his *appearing*, and his kingdom;’ to preach the

word, &c. 2 Tim. iv. 1, 2. and said, 'For I am
 ' now ready to be offered, and the time of my depar-
 ' ture is at hand. I have fought the good fight, I have
 ' finished my course, I have kept the faith : hence-
 ' forth there is laid up for me a crown of righteouf-
 ' nefs, which the Lord, the righteous judge, shall
 ' give me at that day ; and not to me only, but unto
 ' all them also that love his appearing,' *ver.* 6, 7, 8.

And also he says, ' For I know whom I have
 ' believed, and am persuaded that he is able to keep
 ' that which I have committed unto him against that
 ' day,' *chap.* i. 12. — And to the Colossians he saith,
 ' When Christ, who is our life, shall appear ; then
 ' shall ye also appear with him in glory,' Col. iii. 4.—
 And to the Thessalonians he says, ' The Lord Jesus
 ' shall be revealed from heaven with his mighty
 ' angels, in flaming fire, taking vengeance on them
 ' that know not God, and that obey not the gospel
 ' of our Lord Jesus Christ', 2 Theff. i. 7, 8. And
 he prays for the members of that church, that the
 Lord might stablish their ' hearts unblameable in
 ' holiness before God, even our Father, at the com-
 ' ing of our Lord Jesus Christ with all his saints,'
 1 Theff. iii. 13. And to Titus he speaks of ' Look-
 ' ing for that blessed hope, and the glorious appearing
 ' of the great God, and our Saviour Jesus Christ :'
 Tit. ii. 13. And to the Hebrews he says, ' Unto
 ' them that look for him shall he appear the second
 ' time, without sin unto salvation,' Heb. ix. 28. All
 these testimonies were borne by St. Paul to the reality
 of that glorious event of which I am speaking ; and
 the other apostles join to confirm the same thing : but
 surely

surely I need not to quote any more passages to prove it ; for if there is any meaning at all in words, they certainly expected Christ's visible and personal appearance on the earth, after his ascension to heaven.

I am aware that some suppose that the coming of Christ in the clouds of heaven, only intended the descent of the Holy Ghost, when the kingdom of God came with power. To these I answer, that Christ speaks of the coming of the Holy Ghost as a very different event from his own coming ; he represents that it was necessary for him to go away, that the Comforter might come ; and he told the disciples that he should ascend to God, and then he would send the Spirit : which surely gives us to understand the coming of the Holy Ghost, and the second coming of Christ, to be two very different events. And so the apostles understood the matter : for when they were baptized with the Holy Ghost, they declared that the promises of the Saviour were fulfilled, wherein he had promised them the Comforter, the Holy Ghost, power from on high, the baptism of the Holy Ghost and fire ; but never intimated that the promises of his coming again were accomplished, but quite the contrary ; they declared that he was then exalted at the right hand of the Father, was ascended into the heavens : and at the same time declared, that the times of refreshing should come from the presence of the Lord ; and added, ‘ And he shall send Jesus Christ, ‘ who before was preached unto you ; whom the heaven must receive (*or retain*) until the times, (*that is,* the beginning of the times, or seasons) ‘ of restitution

‘ of all things ; which God hath spoken by the mouth
 ‘ of all his holy prophets, since the world began,’
 Acts iii. 20, 21. So that it is evident, that they expected
 Christ to come again after the descent of the Holy
 Ghost, and continued to look for his personal appear-
 ance, and taught all believers to expect it ; which they
 would not have done had they believed it already
 accomplished.

Others suppose that these promises of the coming
 of Christ were fulfilled in the destruction of Jerusalem,
 and in the judgments which were inflicted on the
 Jewish nation in their utter dispersion. This hypo-
 thesis, though more plausible than the other, is
 equally groundless ; as will appear if we consider,

1. That it was expressly declared, that Jesus should
 come again in like manner as he ascended up into
 heaven : that is, that he should come with his human
 body, in the clouds of heaven, visibly attended with
 saints and angels ; should stand upon the Mount of
 Olives. But it is evident Christ did not come in that
 manner at the time of the destruction of Jerusalem.

2. It was declared that Christ should be seen by all,
 coming in the clouds of heaven, and that *all the*
tribes of the earth should mourn, &c. But was this
 fulfilled at the destruction of Jerusalem ? Did Christ
 visibly appear to the eyes of all nations, and did they
 universally mourn when Jerusalem was destroyed ?
 Rather, did not all the people in subjection to the
 Romans greatly rejoice on that account ?

3. The coming of Christ shall be, as we have heard,
 for the destruction of the host that shall be gathered at
 Jerusalem, at the time of that event : but on the con-
 trary,

trary, when Jerusalem was destroyed by the Romans, no destruction came upon the enemies of the Jews, but almost utter destruction upon themselves; neither was there the least appearance in their favour, except a small remnant being preserved, that the nation should not be wholly cut off.

4. The conversion of the Jews shall be effected by the personal coming of Christ, (as I shall shew): but nothing like this took place when Jerusalem was destroyed, nor ever since; the Jews were hardened, and perished in despair; nor have they ever yet, as a nation, lamented their great sin in crucifying the Lord of glory.

5. Neither did those other great events happen at the destruction of Jerusalem which are to take place at the coming of Christ, and to follow after it; such as the coming of the saints, their resurrection from the dead, the changing of the living saints, their being caught up in the clouds to meet the Lord, the reign of Christ over the whole earth for a thousand years, (during which period, peace, health, and plenty are to prevail;) the second or general resurrection, the day of judgment, the conflagration of the world; for all these are events that shall happen at the coming of Christ, or follow after it in their order; and as none of them took place at the destruction of Jerusalem, nor any of them since, we are certain that the appearance of Christ is yet future, and is one of those grand subjects of prophecy that yet remain to be fulfilled.

6. St. John, who is supposed to have written the book of the Revelations in the reign of Domitian, sometime after the destruction of Jerusalem, speaks of
the

the coming of Christ as future, though certain : ‘ Behold he cometh with clouds ; and every eye shall see him, and they also who pierced him : and all kindreds of the earth shall wail because of him : even so, Amen.’ *Rev. i. 7.*

‘ That which ye have already, hold fast till I come,’ *chap. ii. 25.* ‘ Behold I come quickly : hold that fast which thou hast, that no man take thy crown,’ *chap. iii. 11.* ‘ Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame,’ *chap. xvi. 15.* ‘ Behold I come quickly : blessed is he that keepeth the sayings of the prophecy of this book,’ *chap. xxii. 7.* ‘ And behold I come quickly ; and my reward is with me, to give every man according as his work shall be,’ *ver. 12.* ‘ He who testifieth these things, faith, Surely I come quickly. Amen. Even so come, Lord Jesus,’ *ver. 20.*

By these passages, and others in the book of the Revelations, it appears, that no book in the New Testament speaks so much of the coming of Christ as this doth, and it being written after the destruction of Jerusalem, is a new proof (though it was certainly proved before) that the destruction of Jerusalem, and the personal coming of Christ, are not cotemporary events.

There are yet some who say, that the coming of Christ which the New Testament speaks of, is only a spiritual coming ; his reign a spiritual reign in the hearts of his saints ; and his kingdom a spiritual kingdom of righteousness, peace, and joy in the Holy Ghost, a kingdom within us, not coming by observation, &c. To such, I need only remark that if this had been all that

that the Scriptures had intended, the apostles never need to have looked for Christ's coming and kingdom as future events; for he promised his apostles to be with them alway, even to the end of the age; and to be with even the small number of two or three, that should be gathered together in his name: St. Matth. xxviii. 20. xviii. 20.—He always reigns in the hearts of all true believers, and his kingdom of righteousness, &c. is now in the world, and prevails in the hearts of all that love God.—If we are only to understand Christ's coming in a spiritual manner, we have no need to look for it as future, but to rejoice in it as ever present: But many absurdities would unavoidably attend this way of thinking, which I need not mention.

It is evident, therefore, from what hath been said, that the prophecies speak largely of the coming of Christ—and that those prophecies have not been fulfilled—and consequently, this grand, awful, and important event is still future.

The signs of his coming are evident, and will be more and more so; but men will not take warning. Now is the time to look out for deceivers and false prophets: Many have risen up in our times, pretending to be Christ—many saying, Lo here is Christ, or lo he is there—Some say, that he is come already, as much as ever he will come—some that the resurrection, and even the last judgment, are past:—But 'take heed that no man deceive you,' says Christ; and the caution was never more necessary than now.—Wars, and rumours of wars, have been frequent in our time; nation hath risen up against nation, and kingdom against kingdom: there have been famines, and pestilences; and as for earthquakes, they never
were

were so frequent as they have been for this half century past; as I mentioned in my last Lecture.—There have been many fearful sights, and great signs from heaven: the Northern Lights, or *Aurora Borealis*, were not known till the year 1716.—There have been signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: yet, notwithstanding all these signs, iniquity abounds, and on that account the love of many waxes cold.—The world still goes on its way; and so shall continue, 'till the very day and hour when the Lord Jesus shall be revealed from heaven:—‘ But as
 ‘ the days of Noah were, so shall also the coming of the
 ‘ Son of man be. For as in the days that were before
 ‘ the flood, they were eating and drinking, marrying
 ‘ and giving in marriage, until the day that Noah entered
 ‘ into the ark, and knew not until the flood
 ‘ came, and took them all away; so shall also the
 ‘ coming of the Son of man be. Likewise also, as it
 ‘ was in the days of Lot, they did eat, they drank,
 ‘ they bought, they sold, they planted, they builded:
 ‘ But the same day that Lot went out of Sodom, it
 ‘ rained fire and brimstone from heaven, and destroyed
 ‘ them all. Even thus shall it be in the day when the
 ‘ Son of man is revealed:’ St. Matth. xxiv. 37, 38,
 39. St. Luke, xvii. 26—30. — ‘ When the Son
 ‘ of man cometh, shall he find faith on the earth?’
 St. Luke, xviii. 8.

This view of the matter, given us by our Lord himself, entirely overthrows the opinion of those who
 suppose

suppose that *that* flourishing state of the Church, so largely spoken of in the Scriptures, will take place before the coming of Christ; whereas one of his principal designs in coming to earth, is to introduce that state—as I shall shew.

I have just a few circumstances to notice, and then shall proceed to consider, in order, those glorious purposes which our Redeemer shall fulfil on this globe, during the time of his continuance here.—Such glorious designs the Lord has in view, in thus descending to the earth, as shall appear worthy of a God, and infinitely beneficial to his creatures.—To set forth those wonderful works, which his Almighty love, wisdom and power, shall perform, in that day and time, is the principal design of this Course of Lectures; which, I doubt not, will be attended by such who wish to enquire into those great and important things which shall then come to pass.

At what season of the year may it be thought that Christ will come?

No doubt, at one of the equinoxes, when the days and nights are equal.

The equinoxes stand remarkably distinguished in Scripture.

The autumnal equinox is evidently distinguished (says Mr. KENNEDY, in the *Introductory Discourse on the Chronology of the World*) in sacred history, by the following computations:—

1. Time commenced on the fourth day of the week, at noon, at the autumnal equinox, and on a full-moon day.

2. The sun and moon were created on that month

and day of the first lunar year of the world, on which the Jews observe the Feast of Tabernacles; and whenever they celebrate this feast, as they annually do, they, at the same time, celebrate the birth-day of the world, and, let me add, the birth-day of the Messiah too.

3. The primitive patriarchs reckoned the ages of men, and the duration of things, by solar tropical years; but they computed the times, and recorded all historical transactions and events, by the months and days of the lunar year.

4. The ages of the antediluvian and postdiluvian patriarchs, are reduced, by an astronomical law, to begin and end at the autumnal equinox, and so to run parallel with their corresponding years of the world.

5. The sabbatical years, and the years of the Jubilee, were computed to begin and end at the autumnal equinox.

6. The seven years of plenty, and the seven years of famine, foretold by Joseph, began and ended at the autumnal equinox.

7. The temple of Solomon was dedicated at the autumnal equinox, on the fifteenth day of the seventh month, reckoned from the vernal equinox.

The temple of Solomon (the type of Christ incarnate) was dedicated on the same month, day of the month, and day of the week, on which Christ, the anti-type, was born.

The vernal equinox is distinguished in sacred history by a greater variety of events than the autumnal.—

1. God called Abram out of the land of his nativity, Ur of the Chaldees, at the vernal equinox.

2. God

2. God revealed unto Abram, in a vision, the future dispensations of his providence, towards his remote posterity, at the vernal equinox.

3. The 215 years in which the three patriarchs, Abraham, Isaac, and Jacob, sojourned in the land of Canaan, began and ended at the vernal equinox.

4. The 215 years in which the children of Israel sojourned in the land of Egypt, began and ended at the vernal equinox.

5. The children of Israel departed out of Egypt, and they entered into Canaan, at the vernal equinox.

6. The 120 years of the life of Moses, are computed to begin and end at the vernal equinox.

7. The 110 years of the life of Joshua, and the 30 years of his government after he had divided the land by lot, began and ended at the vernal equinox.

8. The twelve intervals between the death of Joshua and the death of Eli, the high-priest, are computed to begin and end at the vernal equinox.

9. The reigns of Saul, David, and Solomon, and the reign of all the kings of Judah and Israel, are computed to begin and end at the vernal equinox.

10. The seventy years of the Babylonish captivity, began and ended at the vernal equinox.

11. The prophet Daniel's seventy weeks, or 490 years, in their solar tropical reckoning, began and ended at the vernal equinox.

12. The prophet Daniel's seventy weeks, in their lunar computation, began and ended with a vernal equinoctial full moon.

13. The Prince Messiah was cut off, or Christ died the death of the cross, at the vernal equinoctial full moon.

14. The last forty years of God's forbearance of the iniquity of Judah and Israel, began at the vernal equinox, and at the first passover in our Saviour's public ministry; and they ended at the vernal equinox, and at that passover on which the city of Jerusalem was besieged by the Romans.

15. The conception of John the Baptist, the forerunner of Christ, happened at a new moon; and his birth at the vernal equinox, upon the feast of unleavened bread, and at a full moon.

16. The conception of the Messiah happened also at a new moon; and his birth at the autumnal equinox, and the festival full moon.

Thus far Mr. KENNEDY.

Thus we see that the equinoxes have been distinguished by many remarkable events; and it is highly probable that our Lord will come at one of them:—and I am apt to think his appearance will be at the autumnal equinox, at which time the world was created.

And what more particularly causes me to think that he will come at the autumnal equinox, is, that he will come at the time that the mighty army of Gog shall have ravaged the country of Israel, and made themselves masters of Jerusalem. Now, it is hardly likely that an army should take the winter-season to go to war in. The time of their collecting their forces together, may probably be at the vernal equinox, and during that season they may prevail over the land of Israel; and a little before the autumnal equinox, they may come to Jerusalem, and take it; and just at that season, the Lord will suddenly appear, for the destruc-

destruc-

destruction of his enemies, and the deliverance of his people—of which I have already spoken.

It is declared, that when Christ shall come in the clouds, every eye shall see him.—But to make this possible, without multiplying miracles, the following things must be supposed :

1. That he will appear in great glory, shining like the sun in the firmament; and we are expressly told, that he will come with power and great glory, in his own glory, and the glory of the Father, and of the holy angels.—The declarations of the brightness of his coming strengthen our faith, and assist us to comprehend the possibility of every eye's being able to see him, even at the greatest distance.

2. He must descend in such a manner as to be within 90 degrees of all the habitable parts of the globe in his descent, or else some of the inhabitants will be below the horizon, and thereby will be rendered incapable of seeing him. It is very remarkable that the city of Jerusalem, to which our Saviour shall descend, and which lies in latitude 32 degrees north, is within 90 degrees of the latitude of every inhabited place upon earth; for there has been no inhabitants discovered farther south than Cape Horn, which is about 58 degrees south; and I question whether there is any land farther south capable of being inhabited; and if Christ comes at the autumnal equinox, it is probable that no ships will be sailing at the time in any of those high south latitudes, (as it will be just at the close of winter) which have indeed rarely been traversed, except for the purpose of making discoveries. It may therefore be concluded, that not a single person will

will be found, either at sea or land, more than 90 degrees south of Jerusalem, when Christ shall come.

God did not choose the land of Canaan, and the city of Jerusalem, for his peculiar dwelling, without reason; for perhaps no country, or place, is situated so near the centre of Europe, Asia, and Africa, as that is, and none seems to lie so convenient for a communication with all parts of the world. And it is a question with me, whether if the sun was placed directly vertical over Jerusalem, it would not be above the horizon to nearly all the inhabitants of these three quarters of the globe; and if so, Christ may appear at once to most of the nations of the earth. Nevertheless,

3. It seems necessary that he should remain in one position in the air, during one revolution of the earth on its axis; that he may be seen by every eye—and that all the saints that shall be raised, or changed, may rise at the sight of their Lord, to meet him in the air—which could not be done with that beautiful order which characterizes all the works of God, unless one day should be thus wholly employed, in manifesting Christ to all people—raising the dead saints, changing the living saints, and causing them to mount up as their Lord appears, 'till they are collected from every part of the earth and sea — But I only mention it here, purposing to treat of it more largely in order.

As every day in the original week was distinguished by some wonderful work; so that remarkable day in which these wonders shall be wrought, at the appearing of our Lord, shall be different from all other days, as was the day when the sun and moon stood still at the command of Joshua, and also when
it

it returned ten degrees backward in the days of Hezekiah, and more especially the day on which our Lord was crucified, when a total eclipse of the sun happened at a full moon.

Zechariah speaking of the identical natural day when ‘Christ shall come, says—‘ And it shall come to pass ‘ in that day, that the light shall not be clear nor dark.’ —It shall be coagulated, or curdled—the glories in which Christ shall appear, shall cause the light to look different from that of other days—and therefore it shall be mixed, or coagulated.—‘ But it shall be one ‘ day, which shall be known to JEHOVAH; not day ‘ nor night: but it shall come to pass, that at evening- ‘ time it shall be light.’ Zech. xiv. 6, 7.

That great day on which these wonders shall be done, shall be *one day*, known to the Lord, distinguished from all other days, as well by the different appearance of its light, as by many other infallible signs, and especially that when evening comes it shall be light, in the absence of the sun; which wonderful phenomenon shall be caused by the glory of the Lord, which shall be visible.

What hour of the day Christ will appear first, we cannot tell, at *even*, or at *midnight*, or at *the cock-crowing*, or in *the morning*; (St. Mark xiii. 35.)—all these four watches are night-watches; and the mention of them seems to imply that Christ will make his appearance to all in the absence of the sun, that his coming may be more noticed: but at which of the four watches, he hath told us, that we know not; and as he hath concealed it, we are sure it is not material for us to know:

know : and therefore respecting this circumstance, I shall form no conjectures.

I have in this Lecture endeavoured to prove the certainty of the personal, visible coming of Christ ; which I think must be evident, if there is any meaning at all in the prophecies. I have also mentioned several probable circumstances attending his coming ; as, the time which he shall continue in the air, *one natural day*—the season of the year in which he shall come, *the autumnal equinox*—that he shall appear in the absence of the sun : This last seems rather a revealed circumstance, though the exact hour is concealed. We may speak, with confidence, that he will appear in glory—will shine with heavenly light, his very body will appear luminous, and he will be surrounded with brightness, so as to appear visible to every eye—that he will come suddenly—will descend to the Mount of Olives, from which he ascended : for all these are circumstances not only probable, but certain ; being expressly foretold.

I have now before me an open sea, where I may sail without interruption, for a long time : the necessity of our Saviour's coming, and the important purposes for which he will appear and descend to the earth, are more than I can fully discuss in this Lecture. I will, however, just hint at a few things, which prove the necessity of his thus appearing.

1. That the Scriptures may be fulfilled ; for the Scripture cannot be broken : thus it is written, and thus it must be accomplished. If Christ doth not thus come, and appear visible to the eyes of men, a great number of prophecies will never be accomplished,

plished, according to the plain evident meaning of them : but they cannot fail : therefore, he must come.

The prophecies that speak of his sufferings are few, compared with those that speak of his glory ; and were therefore overlooked by the Jews, who expected a triumphant Messiah : But rather than one prophecy should fall to the ground, Jesus chose to suffer the death of the cross, and proved, from the Scriptures the absolute necessity of the same ; that all the words of the prophets respecting that event might be fulfilled. And are not those Christians who deny the personal appearance and glorious kingdom of Christ on earth, much more to blame than the Jews ; since they are obliged to deny, evade, or (which amounts to the same) explain away many more prophecies of the Old Testament, to avoid believing these great truths, than the Jews are to avoid believing in the suffering state of the Messiah ? Besides, such Christians are obliged to deny the plain literal import of many express prophecies, delivered by our Saviour and his apostles, respecting his coming and kingdom ; in which they are far more blame-worthy than the Jews, who doubtless, if they believed in the Messiah, would acknowledge his prophecies to be literally true.

2. Christ has been publicly reproached and disgraced on earth—he publicly suffered the most bitter and ignominious death ; and therefore it is highly reasonable, and indeed absolutely necessary, that where he endured shame and contempt, he should be proportionably honoured and glorified. And how can this be done, unless he comes personally, and reigns publicly, where he was crucified ?

If any man had been publicly disgraced, belied, slandered, and had suffered public punishment unjustly, and was afterwards to go into a far country, and be there highly advanced; he would never consider his triumph as absolutely compleat, 'till he had returned with all his ensigns of glory and dignity, and entered in splendour into the place where he had been thus dishonoured and shamefully treated: and he would consider one day's triumph there as wiping away his reproach more effectually, than all the possible honours that he could receive in a far distant place: where they could not be known and seen by those who had abused him.

And shall not the glorious Redeemer, who was once despised and rejected of men—who was a man of sorrow, and acquainted with grief—who appeared without form or comeliness, in the eyes of sinful mortals—who gave his back to the smiters, and his cheeks to them that plucked off the hair—who hid not his face from shame and spitting—who was scourged, crowned with thorns, mocked, derided, ridiculed, and finally crucified between two thieves:—I say, shall he not come in glory, and rule with power and majesty, in the very place where he suffered?—Surely, it is reasonable to suppose that he will; and the Scriptures have declared that he shall, and that his enemies shall be clothed with shame, while upon *himself shall his crown flourish*.

3. The saints and faithful followers of the Lamb, have suffered reproach and persecution in all ages, and have been disgraced on earth—and it seems reasonable that they who have suffered with and for Christ, should be glorified with him; as says St. Paul—‘And if
‘ children,

‘ children, then heirs ; heirs of God, and joint heirs
‘ with Christ ; if so be that we suffer with him, that we
‘ may be also glorified together. For I reckon, that
‘ the sufferings of this present time are not worthy to
‘ be compared with the glory which shall be revealed in
‘ us ;’ Rom. viii. 17, 18.—And how vast must that
glory be, that shall so swallow up the amazing sufferings
of the present time, as to make them not worthy to be
named or thought of ! to make them seem light and
momentary, when at present, to some, they seem so
long, heavy, and severe !

4. Christ has much work to do, which seems to require his immediate presence and direction ; and many purposes to perform, and designs to fulfil, which make his coming to earth, and abiding here for a time, highly necessary.—What these designs are, and the manner in which they shall be executed, will, by the leave of God, be farther considered in the following Lecture.

END OF THE FIFTH LECTURE.

LECTURE VI.

Some of the glorious events that shall take place at the coming of Christ; as the resurrection and changing of the saints, &c. and the conversion of the Jews: all which require his personal appearance.

I MENTIONED in my last, that many great works and designs of our Lord, seem to require his immediate presence and direction; and therefore it is necessary that he should descend from heaven, and dwell on earth again.

Some there are who deny this glorious Scripture truth, under a pretence that it would be too humiliating for our Lord to descend from his high throne in heaven, to dwell on earth; but such forget, or perhaps do not believe, that he once left that glory which he had with the Father, before the world was: St. John xvii. 5. That he who was in the form of God, humbled himself, and became of no reputation; took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: Phil. ii. 6, 7, 8. That he that was the brightness of the glory of God, and the express image of his person, and upholding all things by the word of his power, by himself purged our sins: Heb. i. 3. That he by whom the world was made, was in the world, but

but the world knew him not : St. John i. 10. That he that was rich, for our sakes became poor, that we through his poverty might be rich : 2 Cor. viii. 9.

It cannot therefore be thought incredible, that he that humbled himself so much as to hang on a cross, and die for our sins, should condescend to come and reign over us.

But I have shewn already that Christ's coming to reign on earth, is so far from being a degradation to him, that it will be the highest honour, and most compleat triumph that he ever yet received. And the same may be said of the saints that shall come and reign with him on earth ; both he and they shall be crowned with glory, where once they suffered shame.

But even upon the supposition that Christ's descent from heaven to earth, might be counted an act of humiliation, and be judged by proud reason as unfit ; yet if it is prophesied of in Scripture, it will certainly be fulfilled ; and that it is, I have shewn before, if there is any meaning in words. And I believe Christ would reprove those who should deny it, under a pretence of its being beneath his dignity thus to descend and reign on earth, according to the Scriptures, as he did Peter for saying that he should not suffer.

Christ had been foretelling ' how that he must go
' unto Jerusalem, and suffer many things of the elders,
' and chief priests, and scribes ; and be killed, and
' be raised again the third day.' This was what Peter could not bear to hear of, and, no doubt, thought he did well to oppose it ; and therefore took Jesus ' and began to rebuke him, saying, Be it far
' from

‘ from thee, Lord : this shall not be unto thee. But
‘ he turned and said unto Peter, Get thee behind me,
‘ Satan ; thou art an offence unto me ; for thou sa-
‘ vourest not the things that be of God, but those that
‘ be of men :’ St. Matth. xvi. 21, 22, 23.

But Peter had an excuse for opposing the sufferings of Christ, that we cannot have for denying his personal reign on earth. The death of the cross was shameful to the last degree : not so Christ’s coming to reign on earth : It is in the highest degree honourable. His death was unjust in the highest sense, as inflicted by the hands of men ; what he had been so far from deserving, that he had merited the highest honour : but this glorious reign of Christ on earth is his rightful due ; what he has merited, and the Father has promised him ; what he expects, and for which he is constantly making preparation. And if Christ would not be hindered from accomplishing those sufferings of which the Scriptures spake, choosing rather to die the most bitter and shameful death, than that one word of the law or prophets should fail ; certainly he will come in the clouds of heaven, and reign on the earth ; since the prophets have spoken of this event, with no less certainty than they did of his sufferings and death. And besides, the second coming and kingdom of Christ, are those great realities which the New Testament seems perpetually to set before us. Christ and his apostles constantly direct us to watch, and to be like men waiting for his coming, and warn us to be always ready for it ; and to behave in such a manner while on earth, as to be
then

then approved of : and they always set the rewards of that day before us, for our encouragement.

The first Christians and martyrs who lived near the apostles times, lived and died in the faith of these things ; and therefore hastened to shed their blood, that they might share in the first resurrection, and reign with Christ on earth. I might produce many testimonies to this purpose ; but that of *Justin* shall suffice ; who says : ‘ I, and as many as are orthodox Christians ‘ in all respects, do acknowledge that there shall be ‘ a resurrection of the flesh, (meaning the first resurrection) and a thousand years in Jerusalem rebuilt, ‘ and adorned, and enlarged, as the prophets Ezekiel, ‘ and Isaiah, and others unanimously attest. A certain man among us whose name was John, one of ‘ the apostles of Christ, in a revelation made to him, ‘ did prophesy that the faithful believers in Christ ‘ should live a thousand years in Jerusalem, and after ‘ these should be the general resurrection and judgment.’ JUSTIN MARTYR, *Dial. cum Tryphone, pars secunda*, page 307, 308. Edit. Paris. Page 313. et 315. Edit. Thirlbii.

Excuse this digression, (if it may be called such) and let us pass to consider those great things which Christ shall perform at his coming, of which the Scripture speaks, and which seem to require his immediate presence to accomplish.

Some of those great events are the raising of the dead saints, and changing those that are found alive at that time on earth, who shall be judged worthy of so great an honour, and taking them all up together, to meet him in the air. These wonderful things shall be

be accomplished when Jesus comes, but not before. When he shall come, he will bring the spirits of those who shall be accounted worthy of his kingdom and glory with him; as saith the Apostle,

‘ For if we believe that Jesus died, and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first:’ 1 Theff. iv. 14, 15, 16. When our Lord shall come he shall bring his faithful servants with him, and raise their bodies from their graves, in his own likeness. ‘ Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is:’ 1 John iii. 2.

‘ When Christ, who is our life, shall appear, then shall ye also appear with him in glory:’ Col. iii. 4.

When he arose from the tomb, ‘ many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many:’ St. Matth. xxvii. 52, 53. But this was but the first fruits, an earnest, or small specimen of what shall happen when Jesus shall come in glory; for then shall all that are worthy of the honourable name of *saints* be raised from their graves; they shall spring into life, when Jesus comes; and being found in the image of the heavenly man, they shall be glorified with him.

The dead shall not all arise at once : This is a very common but great mistake, arising from not considering all the passages of Scripture attentively that speak of the resurrection. St. Paul intimates that there shall be two resurrections ; where speaking of this subject, he says, ‘ But now is Christ risen from the dead, ‘ and is become the first fruits of them that slept. ‘ For since by man came death, by man came also ‘ the resurrection of the dead. For as in Adam all die, ‘ even so in Christ shall all be made alive. But every ‘ man in his own order ; Christ the first fruits : afterward they that are Christ’s at his coming : 1 Cor. xv. 20, 21, 22, 23. And in another place he says, ‘ The dead in Christ shall rise first,’ 1 Theff. iv. 16. They shall rise even before the living saints ascend to meet their Lord, because they shall all ascend together. But it is from the Revelations of St. John alone, that we learn how long the saints shall arise before the rest of the dead, and for what purpose they shall be raised. ‘ And I saw thrones, and they ‘ sat upon them, and judgment was given unto them : ‘ and I saw the souls of them that were beheaded for ‘ the witness of Jesus, and for the word of God, and ‘ which had not worshipped the beast nor his image, ‘ neither had received his mark upon their foreheads, ‘ or in their hands ; and they lived and reigned with ‘ Christ a thousand years. But the rest of the dead ‘ lived not again until the thousand years were finished : ‘ this is the first resurrection. Blessed and holy is he ‘ that hath part in the first resurrection : on such the ‘ second death hath no power ; but they shall be priests ‘ of God and of Christ, and shall reign with him a ‘ thousand years :’ Rev. xx. 4, 5, 6.

In this sublime passage we have, 1. A description of those persons who shall have a part in the first resurrection : They are all the martyrs that have been ever put to death, for their attachment to the true religion ; and all the faithful and true worshippers of God, in all ages : all those who have parted with every thing, or any thing, for Christ's sake and the gospel's ; (see St. Mark, x. 29, 30.)—and, in a word, all the saints that have slept in Jesus.

2. We learn the exact length of time that shall pass between the resurrection of the saints and the rest of the dead ; viz. *a thousand years* : During this period, all the glorious promises of God respecting the latter days shall be fulfilled.

3. The great privileges of those happy persons are set forth, with the high dignities they shall enjoy : *The second death shall have no power over them ; they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Well may these be said to be *blessed and holy* : — These are the overcomers, who shall inherit all things ; they shall sing a new song, saying—‘ Thou art worthy ; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests ; and we shall reign on the earth :’ Rev. v. 9, 10.—‘ They who shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry nor are given in marriage ; neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection :’ St.

Luke

Luke xx. 35, 36. *That is*, having a part in the first resurrection, is a full proof of their being the children of God :—for none that are raised up at the appearance of Christ shall die any more ; *they shall not be hurt of the second death* : but shall live and reign with Christ on earth.—Let us seek to live the life of the righteous, that we may die their death, and that our last end may be like theirs : that we may sleep in Jesus, and that our rest in him may be glorious ; that so, in that blooming morning, when our Lord shall come, we may awake in his likeness, and be found of him in peace, without spot and blameless, and enter into his joy, and partake of the honours of his kingdom !

This glorious resurrection of the saints from their graves, is one of those grand events that shall take place at the coming of Christ, and which evidently requires his personal appearing.

But another important event, cotemporary with this, is the change that shall pass upon the living saints, which shall take place the moment when the trumpet shall sound to raise the dead saints. The possibility of our passing from a mortal to an immortal state, without the death of the body, was plainly shewn in the translation of Enoch and Elijah ; but these instances being so rare, the doctrine remained a mystery, kept secret, 'till God revealed it to St. Paul, and he shewed it to the churches ; saying, ‘ Behold, I shew you a mystery ; ‘ We shall not all sleep, but we (that is, all the saints that shall be found alive on earth, at our Lord’s coming) ‘ shall all be changed, in a moment, in the ‘ twinkling of an eye, at the last trump : for the ‘ trumpet shall sound, and the dead (that is, the righteous,

teous, who have slept in Jesus) ‘ shall be raised incorruptible, and we shall be changed :’ 1 Cor. xv. 51, 52.

Ten thousand times happy are those holy persons, that shall be changed in an instant at the appearing of Jesus, and pass to immortality without fear, pain, or death !

As fast as the saints are raised out of their graves, and the living saints are changed, they shall rise to meet their Lord ; so that in the course of one day, or while the earth performs one revolution upon its axis, all the saints shall be gathered from the land and sea, not one shall be left. The dead in Christ being raised from all their tombs, ‘ Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever (*or* always) be with the Lord :’ 1 Thes. iv. 17.

These are some of the wonders of that day ; and Oh, who would not wish to share in these blessings !

It is obvious there will be a strange separation in that day, both among the living and the dead ; the Judge of all will exactly distinguish those whom he shall count worthy of that glory ; and persons will be divided then, who have been in close connexion before.

‘ Then shall two be in the field ; the one shall be taken, and the other left. Two grinding at the mill ; the one shall be taken, and the other left. I tell you, in that night there shall be two in one bed ; the one shall be taken, and the other shall be left. Two shall be grinding together ; the one shall be taken,

‘ taken, and the other left. Two shall be in the field ; the one shall be taken, and the other left.’

These are the words of our Lord ; (see St. Matth. xxiv. 40, 41. St. Luke xvii. 34, 35, 36.) which caused his disciples to enquire, ‘ Where, Lord ?’ Where shall they be taken ? to what place shall they be gathered ? He answered and said unto them, ‘ Wheresoever the body is, thither will the eagles be gathered together,’
ver. 37.

Meaning to inform them, that as naturally as eagles, or other ravenous fowls, would gather to a carcase, so all that should be taken up, should be gathered to him, and surround his glorified body, when he should make his appearance in the clouds of heaven.

Who can conceive the joy that shall be seen on the countenances of those that shall be thus caught up to meet Jesus in the air, or the amazement that shall seize upon those that are unprepared to meet him !

But I pass to mention another grand design which our Lord hath in view in thus appearing openly before the eyes of men, and coming in the clouds of heaven : and that is the conversion of the Jewish nation. This grand event, which is spoken of by the prophets so fully, yet remains to be accomplished. There are but few Christians in the world, but what believe the fact, but many expect their conversion will be brought about by the ordinary means of preaching the gospel, &c. But surely those persons do not enough consider the natural obstinacy of that people, and that they have been capable of withstanding the most powerful means that God ever hath as yet used for the conversion of mankind ; and such as would have proved salu-

tary and effectual to the most wicked and abandoned people upon earth besides themselves. But some will say, Are the Jews different from all other people? and will not the same means convert them that would others? You must acknowledge that our Lord knew all things, and he testified against Chorazin and Bethsaida, and the other cities where most of his miracles were done, saying, ‘ Woe unto thee, Chorazin! woe unto thee, ‘ Bethsaida! For if the mighty works which were ‘ done in you had been done in Tyre and Sidon, they ‘ would have repented long ago in sackcloth and ashes. ‘ But I say unto you, It shall be more tolerable for ‘ Tyre and Sidon in the day of judgment than for you. ‘ And thou Capernaum, which art exalted unto heaven, ‘ shalt be brought down to hell: for if the mighty ‘ works, which have been done in thee, had been done ‘ in Sodom, it would have remained until this day. ‘ But I say unto you, that it shall be more tolerable for ‘ the land of Sodom in the day of judgment, than for ‘ thee:’ St. Matth. xi. 21, 22, 23, 24. St. Luke x. 13, 14, 15.

And remember, that he that said this ‘ knew all men, ‘ and needed not that any should testify of man; for ‘ he knew what was in man,’ St. John ii. 24, 25. He knew that the inhabitants of Sodom and Gomorrah, Tyre and Sidon, would have been converted by those means, which availed little or nothing towards the conversion of the more stubborn Jews.

And he severely blames the carelessness, and more than brutal stupidity of the men of that nation and age, by comparing them to the heathen: saying, ‘ The ‘ queen of the south shall rise up in the judgment with ‘ the men of this generation, and condemn them: for ‘ she

‘ she came from the utmost parts of the earth to hear
‘ the wisdom of Solomon, and behold a greater than
‘ Solomon is here. The men of Nineveh shall rise
‘ up in the judgment with this generation, and shall
‘ condemn it : for they repented at the preaching of
‘ Jonas : and behold a greater than Jonas is here : ’ St.
Luke xi. 31, 32.

Here our Lord not only asserts that the heathen nations would have repented, if they had been favoured with the advantages the Jews enjoyed under his ministry, but instances that mighty city Nineveh, the inhabitants of which did repent at the preaching of Jonah, while Jesus preached to the Jews, and wrought miracles before their eyes, almost without effect. In truth, those people have already had (as far as we can judge) first and last, all the possible means used for their conversion, except the personal appearance of Christ, without effect. For let us consider their perverseness, unbelief, rebellion, ingratitude and disobedience, from the time they came out of Egypt, notwithstanding all the mighty signs and wonders that were wrought before their eyes upon the land of Egypt, upon Pharaoh and his host, who were overthrown in the Red Sea, while they passed through in safety ; they were fed with manna forty years, had water from the rock, and their cloaths waxed not old upon them, neither did their feet swell, nor their shoes wear out.—They passed over Jordan, possessed the land of Canaan, saw the goodness of God abundantly ; yet were prone to turn aside to the basest idolatry.—Prophets were sent to them, to warn them to turn from their iniquities : but in vain.--They were tried with mercies, and with sore judgments ; but all to no purpose : they remained

maintained a stubborn, perverse people.—Jesus Christ himself came at last, exactly according to the prophecies ; was born in Bethlehem, as the prophet had foretold ; came of the line of David ; many prodigies attended his birth : when he entered upon his public ministry, it was exactly according to the Scriptures ; he prophesied with great authority, taught the way of God truly, wrought the most wonderful miracles before their eyes ; by which he proved his mission to a demonstration, and even to their conviction : but they would not yield, but finally had him crucified ; in every circumstance of which they fulfilled the Scriptures.—Dire prodigies attended his death, sufficient to have brought others to repentance ; but without any other effect on them than to harden them the more : and this they shewed by procuring a guard to watch his tomb, to prevent his rising, or being removed.—He rose on the third day ; an earthquake, and the appearance of angels, were prodigies that accompanied his resurrection, and they could not be hid ; and even the guards testified their truth, and told the circumstances to the chief-priests, who, though no doubt inwardly satisfied of the truth of the report, hired them to propagate an absurd, abominable, and foolish lie, which sufficiently confuted itself.—After a solemn pause, to prepare the minds of the people for the wonders that followed, the Holy Ghost was poured out, the apostles proclaimed the resurrection of Jesus, spake in languages that they had never learned, wrought the most wonderful miracles to confirm what they asserted. These miracles were done openly, and were known to all the dwellers at Jerusalem, and could not be denied by the most obstinate ; but though a remnant was gathered, the
nation

nation at large remained perverse, and refused to hearken, both at Jerusalem and among the nations, where large bodies of that people dwelt.—Within forty years after our Saviour's death, Jerusalem was taken and destroyed, exactly according to his predictions; and the just judgments of God pursued the Jews in all parts of the world, 'till they were almost extirpated, and finally, by Adrian, dispersed through the world. In which wretched situation they have continued to this day, suffering all kinds of miseries, condemned by men, cast off by God; continuing to blaspheme the crucified Jesus, for the death and rejection of whom they have suffered a long captivity and dispersion, of more than seventeen centuries.

Since neither the gospel preached by our Saviour and his apostles, the miracles they wrought, nor all the miseries which the Jews have endured for many ages, have been able to convert the nation; and yet if that people shall, as a body, be truly converted, it follows, that some powerful means shall be made use of to that purpose, that have not yet been tried, or a different combination of means from what hath ever taken place.

One of those important means is, the personal appearance of Christ; without which, from the very nature of things, I cannot see the least probability of their being converted: but this coming of Christ, combined with other powerful means, shall perform that important work, so long expected.—This the prophet expressly declares.

The people being brought into such an amazing state of distress, by the invasion of their enemies, shall tend to destroy their pride and self-importance, and thus predispose them for the important change. Their

being suddenly delivered, when they least expect it, may fill them with emotions of gratitude : but the personal appearing of Christ, the crucified Saviour, and the spirit of grace and supplication being poured out upon them, will turn them at once.

‘ In that day shall JEHOVAH defend the inhabitants
 ‘ of Jerusalem ; and he that is feeble among them,
 ‘ at that day, shall be as David ; and the house of David
 ‘ shall be as God, as the angel of JEHOVAH before
 ‘ them. And it shall come to pass in that day, that I
 ‘ will seek to destroy all the nations that come against
 ‘ Jerusalem. And I will pour upon the house of
 ‘ David, and upon the inhabitants of Jerusalem, the
 ‘ spirit of grace and of supplications ; and they shall
 ‘ look upon me whom they have pierced, and they
 ‘ shall mourn for him, as one mourneth for his only
 ‘ son ; and shall be in bitterness for him, as one that
 ‘ is in bitterness for his first-born. In that day shall
 ‘ there be a great mourning in Jerusalem, as the
 ‘ mourning of Hadadrimmon, in the valley of Me-
 ‘ giddon. And the land shall mourn ; every family
 ‘ apart, and their wives apart. The family of the house
 ‘ of David apart, and their wives apart ; the family of
 ‘ the house of Nathan apart, and their wives apart ;
 ‘ the family of the house of Levi apart, and their
 ‘ wives apart ; the family of Shimei apart, and their
 ‘ wives apart : all the families that remain, every family
 ‘ apart, and their wives apart. In that day there shall
 ‘ be a fountain opened to the house of David, and to
 ‘ the inhabitants of Jerusalem, for sin, and for un-
 ‘ cleanness :’ Zech. xii. 8——I4. xiii. 1.

This glorious prophecy contains an account of this grand event, the conversion of the Jews, and the means
 by

by which it shall be brought about. They shall be brought into the greatest distress; shall be suddenly and effectually delivered:—they shall behold the Lord, whom they pierced and despised, coming in the clouds of heaven; and the spirit of grace and supplications shall be poured out upon them. By all these means their conversion shall be effected: and all must acknowledge that these means, united, appear sufficient for the purpose.

But Oh the amazing sorrow and surprize that shall seize upon them, when they shall see Jesus, whom they crucified, coming in the clouds of heaven!—They shall be much more troubled at his presence than Joseph's brethren were at his, when he said—‘ I am ‘ Joseph, your brother, whom ye sold into Egypt.’—They were struck with sudden fear and the greatest amazement, and were not able to speak to him, they were so troubled at his presence. But what unknown, what inconceivable astonishment shall seize the Jews, when they shall see that their deliverer is that Jesus whom they sold, betrayed, and murdered! when they shall behold him coming in glory! O how will they cry out, (if their astonishment will give them leave) and say — ‘ Is this the babe of Bethlehem? Is this ‘ the man that groaned on Calvary? the man of sorrows! whom our fathers crucified, and whom we ‘ have so long despised? Is this he that was mocked, ‘ scorned, and spit upon; buffeted, blasphemed, derided, scourged, crowned with thorns, nailed to the ‘ cross, affronted with gall and vinegar, and treated ‘ with the greatest insults?—Yes; he it is. See the ‘ marks of the nails in his hands, and the marks of the

‘ larger nails in his feet, and the mark of the spear in
‘ his side !—But Oh, how different now is he from
‘ what he was, when he hung expiring on the cross !
‘ Now he comes, in pomp and glory, arrayed with
‘ honour and majesty, clothed with light, as with a
‘ garment ; all heaven attends him.—But Oh how ter-
‘ rible, and yet how glorious !—Where shall we hide
‘ our guilty heads from him, whom we have so long
‘ despised ?’

Here we may observe, that those marks of the nails and spear, by which Thomas was convinced that Jesus was risen from the dead, are absolutely necessary to convince the Jews of his being the same that was crucified : and they, beholding these marks, (which shall shine with peculiar glory, and be magnified so that all shall behold them) shall mourn and lament, in the most bitter and pungent manner ; and their grief cannot be accounted for upon any other supposition. For nothing would give them greater joy than to behold a deliverer descend from the skies, to save them from their numerous foes, which shall have almost entirely swallowed them up : But when they shall discern, by the scars of his wounds, that he is the very one whom they have so often derided, their terror and grief shall exceed description. It is compared, in the words that I have read, to the mourning of the fond father for an only son, the joy of his heart, and the light of his eyes, suddenly snatched away by the stroke of death ; or a first-born son, the beginning of his strength cut off in the prime of his days ; or such a mourning as filled the land of Judah with lamentations, when Josiah, their last good king, was slain in the valley of Megiddo.

Megiddo.—‘ All Judah and Jerusalem mourned for
 ‘ Jofiah ; and Jeremiah lamented for Jofiah : and
 ‘ all the finging-men, and the finging-women fpake
 ‘ of Jofiah in their lamentations, and made them
 ‘ an ordinance in Israel : and behold they are written
 ‘ in the lamentations :’ 2 Chron. xxxv. 24, 25.—
 Thus, and more abundantly, fhall they lament
 and wail, when they fhall look upon him whom
 they pierced and defpifed. By thefe marks, and
 efpecially by the wound in his fide, his facred per-
 fon fhall be diftinguifhed ; and it appears to have
 been one of the principal designs of God, in fuffer-
 ing the fide of his well-beloved Son to be pierced, that
 his body might be well known, and that the fight
 this wound might bring the Jews to weep in that
 day, and to believe ; for fo fays St. John, who re-
 corded this account : ‘ But one of the foldiers with
 ‘ a fpear pierced his fide, and forthwith came there-
 ‘ out blood and water. And he that faw it bare record,
 ‘ and his record is true ; and he knoweth that he
 ‘ faith true, that ye might believe. For thefe things
 ‘ were done that the Scripture fhould be fulfilled,
 ‘ A bone of him fhall not be broken. And again
 ‘ another Scripture faith, ‘ They fhall look on him
 ‘ whom they pierced :’ St. John xix. 34, 35, 36, 37.
 ‘ Behold, he cometh with clouds ; and every eye
 ‘ fhall fee him ; and they alfo who pierced him ; and
 ‘ all the kindreds of the earth fhall wail becaufe of
 ‘ him : even fo, amen.’ Rev. i. 7.

This mourning for Chrift Jefus fhall be fuch a bitter
 lamentation, that the mourners fhall retire apart :
Every family apart, and their wives apart. This fhews
 the grief to be great beyond expreffion, as it muft
 be

be when they cannot endure the company and presence of their dearest connections, and most intimate friends. But retiring apart, they shall pour out their sorrows in floods of tears, and wail each alone, refusing to have their anguish moderated or restrained by the sight or words of each other. This shews the bitterest grief, and most sincere and hearty sorrow: here is no feigned woe, but the deepest lamentation described. This sorrow shall be universal, as well as great; all ranks shall mourn; both the royal and priestly families, and the common people; all the families that remain, without exception; all persons, both men and women. Such a lamentation the world never yet saw, nor ever shall 'till then: The family of the house of David, and the family of the house of Levi, are particularly mentioned, to shew that they still exist on earth, and shall at that time; for God hath declared that the seed of Jacob, Levi and David, shall exist on earth, while the ordinances of day and night, heaven and earth continue; that is, until the conflagration of the world. See Jer. xxxiii. 17——26.

The family of the house of Nathan is mentioned, to shew that the family of Solomon was wholly extinct in Coniah the son of Jehoiakim, whom God, in a most solemn and awful manner, ordered Jeremiah to write childless, after calling upon the earth three times to bear witness to the truth of the prediction. See Jer. xxii. 24——30. Now as God engaged that the seed of Jacob, Levi and David, should not fail, so he as positively declared that Jehoiakim's seed should be extinct; and there is a plain allusion to both these circumstances

circumstances in the mention of the several families of David, Nathan, (who was one of the sons of David, and to whose family the rod of government was transferred after Jechoniah's death) and Levi; whose posterity must endure while the earth remaineth, and must yet be exceedingly multiplied.

The family of Shimei is particularly mentioned: he was the son of Gershon the son of Levi. See Numbers iii. 18. 1 Chron. vi. 17.

The four families expressly mentioned by Zechariah, are those of David, his son Nathan (the princely family after the race of Solomon was extinct) Levi, and his grandson Shimei. Thus we may once more observe that every prophecy shall be precisely fulfilled, though ever so minute, whether containing threatenings or promises; none are forgotten.

But this great mourning in Jerusalem and among all the families that remain, shall not be, as many have represented it, a fruitless lamentation, and the beginning of black despair, and eternal sorrow. No; God shall *pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplications*; their sorrow shall be a godly sorrow, that shall work repentance unto salvation, that needeth not to be repented of; accompanied with a true faith in the crucified and glorified Messiah; who shall then comfort them as Joseph comforted his weeping brethren, saying, 'Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God:'

Gen.

Gen. xlv. 5. 7, 8. ‘ But as for you, ye thought
 ‘ evil against me ; but God meant it unto good, to
 ‘ bring to pass, as it is this day, to save much people
 ‘ alive :’ Gen. l. 20. These kind words of Joseph
 could not fail of being very affecting to his brethren,
 and made them hate themselves the more ; and though
 he forgave them, they could not forgive themselves.
 But he caressed them ’till their freedom and chearful-
 ness returned, and they came to be familiar with him.
 Thus Christ will do to the Jews at his coming. He
 will bring them to repent, lament and mourn, in the
 manner already described ; and will then open the
 cleansing fountain, both literally and spiritually : for
 ‘ a fountain shall come forth of the house of JE-
 ‘ HOVAH, and shall water the valley of Shittim :’
 Joel iii. 18. ‘ And it shall be in that day, that liv-
 ‘ ing waters shall go out from Jerusalem ; half of them
 ‘ toward the former sea, and half of them toward the
 ‘ hinder sea : In summer and in winter shall it be :’
 Zech. xiv. 8.

This miraculous water shall cleanse them from their
 natural pollutions and uncleannesses, and heal them
 of all their disorders ; and at the same time, the effi-
 cacy of the blood of Jesus shall cleanse them from all
 sin, and his spirit shall sanctify their hearts. The new
 covenant shall then be made with them, and all the
 glorious promises thereof shall be fulfilled ; (which you
 have heard before, and which I would advise you
 continually to keep in view.) In that glorious day the
 whole nation, as a body, shall cry, as the disciples did
 in Jerusalem, ‘ Blessed be the king that cometh in
 ‘ the name of the Lord : peace in heaven, and glory
 ‘ in

‘in the highest:’ St. Luke xix. 38. For our Saviour lamented over the Jews of Jerusalem, saying, ‘Behold, your house is left unto you desolate, and verily I say unto you, Ye shall not see me henceforth, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord:’ St. Luke xiii. 35. St. Matth. xxiii. 38, 39. This time must come: for he shall appear in the clouds of heaven, and they cannot fail of seeing him; and though at first they shall be filled with terror and dismay, and then with great sorrow and compunction, yet as the spirit of grace and supplications shall be poured out upon them, and they shall behold with a believing eye the blessed Jesus, as their Saviour, and shall own him for their Lord, as Thomas did, when he beheld the prints of the nails in his hands and feet, and saw that blessed side which was opened with a spear; and as Saul did, when Jesus appeared to him in the way, surrounded with brightness above the light of the meridian sun; and called him by his name, and said, ‘I am Jesus whom thou persecutest; &c.’ The conversion of the Jewish nation shall be brought about by those very means which made unbelieving Thomas cry out, ‘My Lord, and my God.’ And the persecuting Pharisee, Saul, say, ‘Lord, what wilt thou have me to do?’ Put both these together, and they form a most beautiful pattern and representation of the conversion of their countrymen. For as Christ shewed his wounded body to Thomas, and his glorified body to Saul; so will he be as certainly known to the Jews to be the crucified Jesus, by the marks or scars of his wounds, as he was to Thomas, and by his appearing

in glory above the brightness of the sun, he shall be known and acknowledged by them as their Lord, as truly as he was by Saul. And the same glorious displays, and absolute certainty discerned by the senses, and the same divine power, appear to be as necessary for the conversion of the nation at large, as for the faith and conversion of Thomas and Saul. In that glorious day, when the Jews shall behold Christ, they shall say, ‘Blessed is he that cometh in the name of the Lord :’ they shall believe in him, own him as their Lord, and submit to him, and he shall save them in that day, and destroy their enemies ; and he shall comfort his people, and they shall rejoice in his name.

Their distress at first shall be compared to that of a woman in travail, but the issue of it shall be the new birth of a whole nation at once ; and their comfort shall exceed their pains, which shall be forgotten for the joy that shall so suddenly follow, even so as to justify the following prophecies :—

‘ Before she travailed, she brought forth ; before her
 ‘ pain came, she was delivered of a man child. Who
 ‘ hath heard such a thing ? Who hath seen such
 ‘ things ? Shall the earth bring forth in one day, or
 ‘ shall a nation be born at once ? For as soon as Zion
 ‘ travailed, she brought forth her children. Shall I
 ‘ bring to the birth, and not cause to bring forth ?
 ‘ saith JEHOVAH. Shall I cause to bring forth,
 ‘ and shut the womb ? saith thy God. Rejoice ye
 ‘ with Jerusalem, and be glad with her, all ye that
 ‘ love her : rejoice for joy with her, all ye that mourn
 ‘ for her : That ye may suck and be satisfied with
 ‘ the breasts of her consolations ; that ye may milk
 ‘ out,

' out, and be delighted with the abundance of her
 ' glory. For thus saith JEHOVAH; Behold I will
 ' extend peace to her like a river, and the glory of
 ' the Gentiles like a flowing stream: then shall ye
 ' suck, ye shall be borne upon her sides, and be dan-
 ' dled upon her knees. As one whom his mother
 ' comforteth, so will I comfort you; and ye shall be
 ' comforted in Jerusalem. And when ye see this,
 ' your heart shall rejoice, and your bones shall flourish
 ' like an herb; and the hand of JEHOVAH shall be
 ' known towards his servants, and his indignation
 ' towards his enemies:' Isai. lxvi. 7——14. ' And
 ' I will strengthen the house of Judah, and I will save
 ' the house of Joseph, and I will bring them again
 ' to place them: for I have mercy upon them; and
 ' they shall be as though I had not cast them off: for
 ' I am JEHOVAH their God, and I will hear them.
 ' And they of Ephraim shall be like a mighty man,
 ' and their heart shall rejoice as through wine: yea,
 ' their children shall see it, and be glad: their heart
 ' shall rejoice in JEHOVAH:' Zech. x. 6, 7. ' And
 ' JEHOVAH their God shall save them in that day as
 ' the flock of his people: for they shall be as the
 ' stones of a crown, lifted up as an ensign upon his
 ' land. For how great is his goodness, and how great
 ' is his beauty! Corn shall make the young men
 ' cheerful, and new wine the maids:' Zech. ix.
 16, 17. I cannot pretend to point out all the glori-
 ous prophecies of the deliverance of the Jews in
 that day, and the surprizing effects of their sor-
 row being thus turned into joy; but there is one
 prophecy of the *order* which the Lord shall

observe in saving his people, that is worthy of our attention. ‘ JEHOVAH also shall save the tents of
‘ Judah first, that the glory of the house of David,
‘ and the glory of the inhabitants of Jerusalem, do
‘ not magnify themselves against Judah :’ Zech. xii. 7. He shall first speak comfortably to the lowest part of the people, and encourage them to go out against their foes, and give deliverance to them, and by them to the inhabitants of Jerusalem, and to the house of David ; and thereby shall prevent the higher orders and ranks of the people from magnifying themselves against the lower : and shall thus destroy all pride ; and be himself alone exalted ; and will make the people holy and happy : as says the prophet : ‘ For then will
‘ I take away out of the midst of thee them that rejoice
‘ in thy pride, and thou shalt no more be haughty
‘ because of my holy mountain. I will also leave
‘ in the midst of thee an afflicted and poor people,
‘ and they shall trust in the name of JEHOVAH.
‘ The remnant of Israel shall not do iniquity, nor
‘ speak lies ; neither shall a deceitful tongue be found
‘ in their mouth : for they shall feed and lie down, and
‘ none shall make them afraid. Sing, O daughter of
‘ Zion ; shout, O Israel ; be glad and rejoice with all
‘ the heart, O daughter of Jerusalem. JEHOVAH hath
‘ taken away thy judgments, he hath cast out thine
‘ enemy : the King of Israel, even JEHOVAH, is in the
‘ midst of thee : thou shalt not see evil any more. In
‘ that day it shall be said to Jerusalem, Fear thou not ;
‘ and to Zion, Let not thine hands be slack. JEHO-
‘ VAH thy God in the midst of thee is mighty : he will
‘ save,

‘ save, he will rejoice over thee with joy ; he will rest
 ‘ in his love, he will joy over thee with singing. I
 ‘ will gather them that are sorrowful for the solemn
 ‘ assembly, who are of thee, to whom the reproach of
 ‘ it was a burden. Behold at that time, I will undo
 ‘ all that afflict thee : and I will save her that halteth,
 ‘ and gather her that was driven out ; and I will get
 ‘ them praise and fame in every land where they have
 ‘ been put to shame. At that time will I bring you
 ‘ again, even in the time that I gather you : for I will
 ‘ make you a name and a praise among all people of
 ‘ the earth, when I turn back your captivity before
 ‘ your eyes, saith JEHOVAH :’ Zeph. iii. 11—20.

What vast numbers of prophecies belong to that
 glorious time, and shall be fulfilled to that people
 when they shall turn to the Lord, and the vail shall be
 taken away from their hearts ! 2 Cor. iii. 15, 16.—when
 they shall be grafted into the true vine, and abide no
 longer in unbelief !—when all Israel shall be saved !
 —when the Deliverer, Christ Jesus, shall come, and
 shall turn away ungodliness from Jacob ! See Rom. xi.

But I must not enlarge ; I only just point with the
 finger to these great events, and collect a specimen of
 the prophecies under each head ; which I leave to your
 consideration ; hoping you will be induced to search
 the Scriptures more than ever, and with more at-
 tention.

I shall close this very interesting Lecture by shewing,
 that the conversion of the Jews has every mark of a
 true and sincere conversion ; and the state into which
 they shall be brought, has all the appearances of being
 a state of favour and acceptance with God.

1. The powerful means that shall be made use of for their conversion, shall be such as cannot fail of accomplishing the design, however they have withstood all former means.

They shall, by the combination of their enemies, be brought suddenly from a flourishing estate to the lowest and most deplorable condition. When all hope is gone, and they are given up to destruction in their own view, the Lord Jesus shall suddenly appear in the clouds, in brightest glory and majesty, with those marks in his hands, feet, and side, that shall plainly declare that he is the same that was crucified without the gates of Jerusalem : and they shall not only behold him come to destroy their enemies, but shall have the spirit of grace and supplications poured out upon them. Any one of these means alone is powerful ; what then must they be when they are all combined together ?

2. At first; they shall be thrown into the greatest imaginable terror, surprize and anguish, at the sight of him whom they have pierced : To this state of mind shall succeed true sorrow for sin, unfeigned repentance, and the most bitter weeping and lamentation because of him : This shall be attended with a hearty submission to him ; accompanied with hope of his mercy, faith in him, reliance upon him, hatred of sin, cessation from lies, falsehood, deceit, and all iniquity ; delight in his person and ways, obedience to his will, joy in his salvation, and thanksgiving to his name ; followed by the deepest lowliness, humility, and love ; which shall be attended with inward peace and tranquility : And with these tempers of mind they shall cry—‘ Blessed be
‘ the King that cometh in the name of the Lord !’

They

They shall rejoice, and give thanks to the name of the God of their salvation. And if these considered together, are not the genuine marks of true conversion; I must confess, I know nothing about the matter.

3. They shall be manifestly in a state of high favour with the Lord : for he shall comfort them, give them pardon, cleansing from their sins, and shall speak peace to them—shall destroy their enemies—deliver them from all their miseries—give them to know and fear, love and obey him, from that time forth—give them peace, health, plenty, long life, fruitfulness, and every blessing—shall make them as highly to be honoured by all nations, as they have been despised and disgraced—shall delight in them, and dwell amongst them. And, what shall I more say ? for the time would fail me, to speak of all the honours, glories, dignities and blessings, which they shall enjoy in that period, when the Lord shall reign over them in Mount Zion, and will be their God, and they shall be his people.

If our Saviour hath no other designs in coming from heaven than what I have considered already, you must acknowledge these sufficient to justify the idea of his personally appearing : But these are but a part of the wonders which he shall perform at his second Advent ; more of which I shall consider in their order ; but at present, I shall proceed no further than to say—‘ Come, Lord Jesus ; come quickly.’

*A serious Meditation upon the Subjects of the two foregoing Lectures *.*

“ THINE EYES SHALL SEE THE KING IN HIS BEAUTY;”

Isai. xxxiii. 17.

THE public appearance of Christ will be the most glorious sight that ever earth beheld: this procession will be worth beholding. It will be grand beyond description. The preparations that are making for it are immense and inconceivable. I may say, with truth, that ever since the fall of man, the preparations have been making for this grand triumphant day; but especially for the time of One thousand seven hundred and fifty-six years past. The King of glory once visited this world of ours; but then he came *incog*, or in disguise: he was in the world, and the world was made by him, and the world knew him not.—Then he came to lay the foundation of that empire which shall at last universally prevail, and rise above all thrones and dominions, principalities and powers. For this he left the bright regions above, laid his glory aside, humbled himself, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. But by this amazing humility, he hath obtained, and shall obtain, the highest honour, glory, and exaltation. It was no trifle of a triumph that he enjoyed on that glorious day, when

* This Discourse, or Meditation, was three times delivered in London; *viz.* On the Sunday morning before the Royal Procession --- on the very evening before --- and, with a little variation, the Sunday evening after, at the close of the 6th Lecture.

when he ascended up on high, and led captivity captive; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

No Roman conqueror, on his triumphant day, ever received honours worthy to be named in comparison of those that Jesus merited and obtained, on that ever-memorable day, when he ascended up on high, and, as a mighty conqueror, entered the gates of the imperial palace, dragging his enemies to the portals of the sky. When he arrived at those gates of pearl, that never had been opened to mankind, the command went forth—‘Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.’ The question then was asked—‘Who is this King of glory?’ Who can claim admittance here? these gates have never been opened to man.’ The answer was, ‘JEHOVAH strong and mighty, JEHOVAH mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of glory shall come in.’ But it was asked, a second time, ‘Who is this King of glory?’ The final answer was given, ‘JEHOVAH of hosts; he is the King of glory.’ Then the everlasting portals were thrown open, never more to be shut: ‘When thou, O Jesus, hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.’ He entered: But Oh what joy and triumph filled the courts of heaven! with gladness and rejoicing he was brought into the palace of the Highest. God, even Immanuel, went up with a shout; JEHOVAH with the sound of a trumpet. The Son of God Most High foiled his foes, fought, and overcame them in battle, and then sat

down with the Father upon his throne. He was then exalted at the right hand of God; JEHOVAH, the eternal Father said unto him, that is our Lord—‘ Sit thou at my right hand, until I make thine enemies thy footstool. JEHOVAH shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies.’ Then the heaven received him, and must retain him, until the times or ages of the restitution of all things shall begin; then shall he descend to earth, as you have heard. For this mighty and glorious triumph, preparation hath been making in all ages—for this purpose Christ ascended, and the Holy Ghost came down;—the gospel has been preached, that a people might be prepared to see the King in his beauty, and to share with him in his triumph. In all ages some have been fitted for the splendour of that day, and some shall certainly partake of it; such who are called, chosen, and faithful.

God has two grand designs in view, which must be accomplished by different means:—One is, to raise some to the highest possible pitch of virtue and holiness here, and glory and happiness hereafter:—and the other is, to humble, subdue, and reconcile all to himself at last; to bring every knee to bow and tongue to swear; to re-head all things in Christ; and to bring every creature to praise him.

In order to accomplish the first, the attractions of God must be very gentle, so as not to destroy the moral agency of men; which would prevent their virtue from being fairly tried: and hence the drawings of God to us at present, are called, *the cords of a man, and bands of love*. And he promises to instruct and teach us in the way

way that we should go, and to guide us with his eye ; but warns us not to be like the horse, or like the mule, who have no understanding, who require force to restrain and direct them ; whose mouth must be held in with bit and bridle, lest they go astray. But God deals not so at present with his servants ; and it would be inconsistent with his designs of raising them to the highest glory and honour : His drawings are gentle, and not irresistible ; for it is the willing and obedient that shall come to share in the triumph of their Lord. And for the same reason that the attractions are very gentle by which they are drawn, the trials, difficulties, and oppositions they pass through, must be great : and this observation will serve as a key, to open all the dark mysteries of Providence towards us here : and will give a good reason why all that will live godly in Christ Jesus, must suffer persecution—why such division is suffered in nations, cities, and even in families, on the account of religion—why from henceforth there shall be five in one house divided ; three against two, and two against three—why the father shall be against the son, and the son against the father—the mother against the daughter, and the daughter against the mother—the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law—and why a man's foes should be they of his own household. For I believe it may be noted as a truth, that, generally speaking, domestic troubles far outweigh all others put together. This Christ well knew ; and therefore he hath declared, that by these he will prove his faithful ones. We may therefore easily account why the very best and sincerest persons in the world have the

greatest share of afflictions : It is, that they may have the blessing promised to them who endure temptation ; that when they are tried, they may receive the crown of life, which the Lord hath promised to them that love him. And the more persons are forsaken, and hated, and made to walk alone ; the higher their virtue rises. To instance in Caleb and Joshua ; they had no greater encouragement to follow the Lord, than any of the whole congregation—all had the same promises—but Caleb and Joshua alone followed the Lord fully, and clave to him entirely ; while more than six hundred thousand rebelled against him, and spake of stoning them, for their trust in him, and attachment to him. But was not their virtue raised many hundred thousand degrees higher than though the whole congregation had continued faithful ? Most certainly.

By these, and various other means, the bride of Christ, the chosen royal army of kings and priests, will be prepared to come with their King ; to behold his beauty ; to share in his triumph and glory. For if we are children, we are also heirs ; heirs of God, and joint heirs with Christ ; if so be that we suffer with him, that we may be also glorified together. And as for the sufferings of the present time, they are not to be compared to the glory which shall be revealed in us. For when Christ, who is our life, shall appear, then shall we also (who have served him, and suffered for him) appear with him in glory. For if we suffer, we shall reign with him. And to those that overcome, and keep his words unto the end, he will give power over the nations, to rule them with a rod of iron ; as he received of the Father. Yea, the Lord, the
righteous

righteous Judge, will give to all that love his appearing, a crown of righteousness, a crown of glory, that fadeth not away. To such as overcome, the promise is, that they shall sit with him upon his throne; even as he overcame, and is set down with the Father, upon his throne.

Oh, what glorious promises are these! Oh, who would not wish to possess them? Let us then be faithful unto death, that we may receive a crown of life!

But Oh the day, the awful and dreadful, glorious and lovely day, when the King of kings, and Lord of lords, shall appear in his beauty! Whose heart can conceive, tongue declare, or pen describe, the glories and terrors of that day, when the Almighty Saviour shall descend triumphant, and all the celestial warriors, that have followed his direction and example, shall compose his majestic train? Assist me, O God, to declare the grandeur, the magnificence of that procession; such as not all the kings of the earth joined together could form, nor all the mighty ones of the globe compose. The Lord of life and glory will appear, high-seated on the cloud of brightness; riding on a white horse, decked with majesty and excellency, and arrayed with glory and beauty; and the heavenly armies shall follow him upon white horses, clothed in fine linen, white and clean; which fine linen is the righteousness of saints.—Oh, shall I be there? shall I see the King in his beauty? shall I be one that shall follow in his train? I weep to think I may be shut out; I burst into tears at the thought that I may be missing, and be weeping in darkness and pain, while all
heaven

heaven will be rejoicing upon the occasion. Where, my friends, will you be then? Do you think, that dying in your present situation, you will come with Christ? Awake, awake to righteousness, and sin not: be like your Saviour now in temper and life, then when he shall appear, you shall be like him in beauty; for you shall see him as he is. You shall not only behold him in his beauty, but your present vile bodies shall be changed, and fashioned like unto his glorious body; according to the working whereby he is able to subdue all things unto himself.

But see, the King approaches! Hark! hear the trumpet sound! behold the dead saints arise! Shall your tombs and mine split asunder then? or shall we continue under the power of death, when the Prince of life comes? If we arise not at that time, we are certain we shall not live again 'till the thousand years of Christ's glorious reign on earth are finished. Or if we should be found alive, who of us shall be changed, and caught up to meet the Lord in the air? and who shall be destroyed, and slain before him? and who allowed to live to re-people the earth? for in one of these five situations shall each of us be in that awful day. Either, 1. we shall come with Christ, and be raised from the dead in his likeness, and rise to meet him in the middle air; or, 2. we shall be found alive, changed, and caught up with the raised saints into the clouds; or, 3. shall continue to sleep in the dust, 'till the thousand years are finished; or, 4. shall be in rebellion, and shall be destroyed from the face of the earth; and shall not even see the blessings which the Lord will bestow upon mankind: or, 5. shall be
continued

continued on the earth, to see the goodness of the Lord in the land of the living ; and to be the happy subjects of his kingdom in the Millenium ; and to increase, and fill the world with inhabitants.

But, behold, the King advances ! which is he ? (for all the saints with him shine like the sun.) Ah ! that is he, with a bright crown of glory round his head. Do you not see the prints of the thorns in his forehead, from which now stream forth rays of insufferable brightness ? There is the beautiful standard of the cross, carried before him ; that ensign whereon he suffered shame, is now changed into the highest mark of splendor and glory. See his beautiful hands ; how bright and resplendent shine the nail prints in them, by which he was fastened to his cross ? Now those soft, those lovely feet of his, once torn with rude irons, pierced, and fastened by spikes to the tree, appear beautiful indeed ; Behold the marks remaining ! see how glory blazes through them ! There, there, do not you discern the mark of the spear in his side ? how bright shines that wound, whereby his heart's blood, and the water in the pericardium came forth ! O cruel spear ! how hast thou distinguished and marked indelibly the blessed body of Christ !

O ye Jews, what think you now of the Messiah whom ye have so often cursed, and execrated for an impostor ? How often have you laughed at the idea of the poor Christians trusting in a hanged Christ ? What think ye of him now ? See the cross is become the standard of glory, and the ensign of Majesty ! do ye see the marks in his hands, feet, and side ? Ah, I
do

do not wonder that you cry so bitterly ; well may you weep and lament ! methinks I hear your cries and wailings rend the air ! Oh how is your language changed ! ‘ Is this the babe of Bethlehem ? this the ‘ man that groaned on calvary ? Is this he whom our ‘ fathers crucified, and whom we have so long ‘ rejected, and treated with contempt and scorn ? ‘ yes, he it is ; but Oh, how changed from what ‘ he was, when on the cross he suffered death !’ But I leave you to lament and mourn a while (I hope you will not mourn in vain) and return to view the glorious sight, the King in his beauty, the Lord from heaven exalted in glory. Great as the triumph was when he ascended up through the regions of the air, and entered into heaven itself, this descent to earth is far greater ; this is the end which he hath had in view from the beginning : To be honoured and glorified, where he suffered shame, pain and death, is great honour indeed ! On earth he suffered, and on earth he must reign ; here he was despised, here he must be praised ; here he was execrated and blasphemed, and here he must be adored and revered. Here his saints were despised, here they suffered for his dear sake ; and here they must be glorified with him. Oh my Lord, let me suffer now, that I may reign with thee my Saviour in that day ! Oh how happy shall those be then, that here were reproached and persecuted for their Redeemer’s sake ! Remember me, O Lord, when thou comest into thy kingdom : remember me, O my God, for good.

But still it remains that I speak of the King and his beauty, on that glorious coronation day, when he shall

shall appear in pomp and majesty, all terrible; and gods, exulting, triumph in his train. Upon this glorious subject, Lord make my tongue as the pen of a ready writer; and then will I speak out the thoughts that almost cause my heart to burst, with joy mixt with fear and trembling. Joy, at the thoughts of the honour which my Lord shall receive in that day; and fear, lest I should be judged unworthy to share in his glory. But O my Saviour, let what will become of me, I now rejoice to think of thy prosperity and glory.

My heart is inditing a good matter, I will speak of the things that I have made, touching thee the King of glory, in that great day when thou shalt be seen in thy beauty, arrayed in majesty and terror.

Thou art fairer than the children of men; white and ruddy, the chiefest among ten thousands; thou art clothed in light as with a garment; thy reproach and disgrace for ever wiped away! O thou lovely One, whom I adore, how wast thou slandered when thou dwelt amongst mankind in the likeness of sinful flesh! yet even then thou wast holy, harmless, undefiled, and hadst no sin. Oh what shame didst thou endure in thy death! how was thy fair character blackened by lies and blasphemy! Yet thou didst no sin, neither was guile found in thy mouth. When thou wast reviled, thou reviled not again, and when thou suffered thou didst not threaten; but in all things didst commit thyself to him that judgeth righteously. But now thou shinest the brighter and the fairer for all the dishonour that was fastened upon thee. I have also had a little disgrace for thy dear sake, which I have thus far patiently borne for the love of thee: thousands

of lies and falshoods have been reported and believed of me, for all which I heartily, sincerely and freely, forgive the inventors and propagators, as I would wish thee to forgive my follies, faults, and sins. I have never since I have known thy love been filled with resentment even against my grèatest enemies, nor have thought hard of bearing a little for thee, who once didst bear so much for me. But still I should weep for joy, if I could think that after all I should be worthy even to kiss thy feet in that great day.

I have hitherto chearfully suffered reproach, without seeking to clear my character of the same; this I have endured out of conscience towards thee my Lord: it is enough for me if when thou appearest, and thy character, which was perfectly innocent and harmless during thy life on earth, shall shine as it deserves, and be eternally cleared from all suspicion of fault, my poor name may be declared blameless so far as I may be really innocent, and wherein I am justly chargeable with folly, be forgiven.

But whether I shall have any beauty in that day or not, thou, O Lord, shalt appear altogether lovely, though terrible. When thou didst appear to thy servant and beloved disciple John, in the Isle of Patmos, after thy ascension, in thy glorified body, thou didst shew thyself as the Son of man, in the midst of seven golden candlesticks, clothed with a garment down to the foot, and girt about the paps with a golden girdle; thy head and thy hairs were white like wool, as white as snow, and thine eyes were as a flame of fire, and thy feet as fine burnished, or even burning brass, glowing in the furnace; thy voice was as the sound
of

of a trumpet, as the sound of many waters, mighty and powerful. In thy right hand seven bright stars resplendent shone; out of thy mouth a sharp two-edged sword went forth; and thy countenance appeared as the radiant source of day, shining in his meridian splendor. No wonder that he fell at thy feet as dead; for who could behold that brightness, and retain his strength and spirit? But Oh, when thou shalt come in thine own glory, the glory of thy Father, and with all thy holy angels, how great beyond description shall thy beauty and terror be!

Then shalt thou be called, Faithful and True, and in righteousness thou shalt judge, and make war against thine enemies: Thine eyes shall appear as a piercing flame of devouring fire; on thy head shall be many crowns; and thou shalt have a secret name which no man but thou alone shalt know: Thy great and public name shall be, KING OF KINGS, AND LORD OF LORDS. Besides, thou shalt then be known by the Name of the WORD OF GOD; the same Word that was in the beginning, was with God, and was God, by whom all things were made; who wast made flesh, and dwelt amongst us. When thou shalt thus appear, how glorious shalt thou be in holiness, fearful in praises, doing wonders! But Lord, I am oppressed, and faint beneath the greatness of the idea! I turn myself from thee, and address myself to the souls which thou hast made.

Ye children of men, probationers for a future state; are you prepared for this grand and awful sight? Have you ever thought as much of it, think you, as many have of seeing the Royal procession? have you taken

the pains to be in readiness for it, as some have taken to be prepared for the grand scenes of the approaching day? though what are they, compared to those of which I speak? Not so much as a drop to the ocean. Have you been at half the expence in your whole lives time, to be ready for that great day of the coming of the heavenly King, as some of you have been at for the coming day? Could you bid as hearty a welcome to King Jesus, if you should see him coming in the clouds of heaven, as you will to King George, when he shall visit the city? Would you be able to shout, “Long live King Jesus! O King Immanuel, live for ever?” Are you as sure that you love and obey him, as any of you are that you are subjects of King George?

O what a dreadful thing it will be to be found in arms against Jesus, when he shall come to take his kingdom!—If any should go at the time when his Majesty is to pass in triumph through Fleet-street, and endeavour to obstruct his way, and, by force and arms, seek to prevent him and his attendants from coming to the Cathedral; what punishment do you suppose would be inflicted on such offenders? Surely death, without mercy. But what would the crimes of such be, compared to the open rebellion of the kings of the earth, and their armies, who shall gather together to make war against him that shall sit on the heavenly horse, and against his army? These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, chosen and faithful. Their punishment shall be as exemplary as their rebellion; they shall be slain with his flaming sword, and all the
fowls

fowls shall be filled with their flesh : He shall tread them in his anger, and trample them in his fury, and shall stain all his raiment with their blood ; as you will hear in one of the following Lectures.

Jesus shall then come up to his palace, shall be acknowledged king over all the earth ; all kings shall bow down before him, all nations shall serve him ; and all people shall willingly obey him.

Christ is already appointed, and shall at length be crowned king of all the earth, and the kingdom shall belong to him alone, and to those whom he shall appoint.

All kings come to their crowns one of these four ways : either, 1. by birth ; or, 2. by conquest ; or, 3. by choice ; or, 4. by being deputed by such to whom the kingdom belongs. Christ, our glorious King, shall come to the possession of the kingdom of the whole earth all these four ways. As the Son of God, he was heir of all kingdoms, head over all things : and when God brought his only-begotten Son into the world, he said—‘ And let all the angels of God worship him.’ As the son of Abraham, and the promised seed, he was heir of the world ; and as the son and heir of David, he is the rightful king of the Jews. He will conquer and subdue all his foes, ’till none shall be able to stand before him ; and will prevail against his enemies, and break in pieces all nations and people. He shall be chosen freely by all his subjects ; for he will reign over a free, willing, and liberal people. God the Father hath appointed him a kingdom ; and when he comes in the clouds of heaven, there shall be given him dominion, and glory, and a kingdom,

kingdom, that all peoples, nations, and languages, should serve him : for his dominion is an everlasting dominion, which shall not pass away ; and his kingdom, that which shall not be destroyed.

Having seen that he shall take the kingdom, and come to the crown, in all the ways that are possible ; all the different ways by which others have possession of crowns, kingdoms, thrones, sceptres, and dominions, meet in him ; so that it is impossible to dispute his right upon any ground whatever : let us now examine his qualifications as a king and sovereign over such a vast territory.—1. Monarchs have need of great wisdom ; to know how to rule their people ; hence Solomon, when he came to the crown and throne of David, requested a wise and understanding heart, that he might know how to behave himself, how to go in and out, and how to judge the people. But Christ is Wisdom itself ; in him are hid all the treasures of wisdom and knowledge : The sevenfold spirit of JEHOVAH dwells in him, without measure ; the spirit of JEHOVAH shall rest upon him ; the spirit of wisdom and understanding ; the spirit of counsel and might ; the spirit of knowledge, and of the fear of JEHOVAH. His plan of government is infinitely wise, and of consequence, absolutely perfect. He can never be disappointed in his expectations ; for all his ways are truth and wisdom. His counsel shall stand ; for it is wise counsel, and shall never be disannulled.

2. Unless kings have power, their wisdom is in vain ; for they will be unable to succeed in their plans, though ever so well laid, for want of strength to execute them. But all power in heaven and earth is given
into

into the hands of Christ ; he hath power over all flesh ; the keys of death and hell are committed to him ; the key of David ; all possible power and authority belong to him ; all angels are at his command ; and he can do all things that he pleaseth.

3. If a king hath ever so much wisdom and power, yet, if he is destitute of goodness, he is but a tyrant ; and so much the more for his great wisdom and power : it is goodness that compleats the royal character. But Oh, the treasures of goodness that are in Jesus, who can declare ? He is good indeed, and therefore is well qualified to be king over all the earth.

4. Justice, righteousness, or equity, how necessary for kings ! If they do not execute judgment, they are unworthy of honour. But how few among the kings of the earth, judge righteously or impartially !—But our Lord and King shall judge the people with righteousness, and the poor with judgment. He shall judge the poor of the people ; he shall save the children of the needy, and shall break in pieces the oppressor. Justice and judgment shall be the habitation of his throne, while mercy and truth shall go before his face.

But the nature of his government does not so properly belong to this discourse, as his character as King. His government will be considered in the Lectures upon the Millenium : but his beauty, and the glory of his appearance, are the subjects that ought at present to employ our thoughts.

Oh that glorious day ! when our Lord shall descend from heaven ! when the King in his beauty shall appear ! Oh how happy then shall they be who shall appear with him in glory !

And

And shall I once more ask you, Are you ready? Can you say, ‘Come, Lord Jesus; come quickly.’—This is a matter of the greatest importance; in comparison of this, all other concerns are but of trifling consequence.

If we should be permitted to see him in his beauty, and to be like him in that day, it will be a glorious thing indeed!

What more shall I say?—Oh, let us give diligence, that we may be found of him in peace, without spot, and blameless.—I think I can say, with David—‘One thing have I desired of JEHOVAH; that will I seek after: that I may dwell in the house of JEHOVAH all the days of my life, to behold the beauty of JEHOVAH, and to enquire in his temple.’

END OF THE MEDITATION.

L E C T U R E VII.

The great army that shall gather to make war against Christ after his coming.—The destruction of the same.

HAVING, in my last, spoken of several grand events which shall take place at the coming of Christ; such as, the resurrection of the dead saints, the changing of the living saints, their being caught up into the clouds to meet their Lord in the air, and the conversion of the Jews: and having treated, at large, of the destruction of their enemies, in a former Lecture; I pass to consider other events that shall then take place as introductory to the Millenium, or the thousand years personal reign of Christ and his saints on the earth; which glorious period I haste to describe, and shall therefore treat as briefly as possible, of those things that must take place before the peaceable kingdom of our Lord can prevail over the whole earth.

It is most certain, that the kingdom of our Lord cannot take place through the world until all opposition ceases. The stone cut out of the mountains without hands, must break in pieces all kingdoms, before it can become a great mountain, and fill the whole earth; and all opposing power must cease, in order to give room to the Saviour's kingdom.

The army of Gog and Magog shall be destroyed at his coming, as hath been already observed: but several

passages seem to represent, as though the destruction should extend much farther. And it may be concluded, that many people may gather together in opposition to the Lord, and to his Christ; and what took place at his first coming, by the union of Herod and Pontius Pilate, and the rulers of the people, and of the Gentiles, was rather an accommodation of the second psalm, than a compleat fulfilling thereof; especially, because the Psalmist speaks of their being disappointed and frustrated in their attempts; which does not seem to accord with the circumstances of the death of Christ, at which time they seemed to prevail: but will be accomplished when he shall appear on earth again, and shall destroy those that rise up against him. So then it will appear, that though the first part of the psalm might, in some sort, refer to the gathering together, and taking counsel against Christ; the latter part alludes to the victory which he will gain over his foes, who shall gather against him at the time of his coming.

‘ For behold, JEHOVAH will come with fire, and with
 ‘ his chariots, like a whirlwind, to render his anger with
 ‘ fury, and his rebuke with flames of fire. For by fire,
 ‘ and by his sword, will JEHOVAH plead with all flesh;
 ‘ and the slain of JEHOVAH shall be many. For I know
 ‘ their works, and their thoughts: it shall come, that I
 ‘ will gather all nations and tongues; and they shall
 ‘ come and see my glory:’ *Isai. lxvi. 15, 16. 18.*

This gathering together seems to be the same as that spoken of by Zephaniah the prophet, saying—
 ‘ Therefore, wait ye upon me, saith JEHOVAH, until
 ‘ the

‘ the day that I rise up to the prey : for my determina-
 ‘ tion is to gather the nations, that I may assemble the
 ‘ kingdoms, to pour upon them mine indignation,
 ‘ even all my fierce anger ; for all the earth shall be
 ‘ devoured with the fire of my jealousy :’ Zeph. iii. 8.
 This is a most dreadful desolation ; and is expressed in
 such a manner as to give us reason to think that the
 greatest part of the inhabitants shall be destroyed from
 off the earth, because they will not submit to the King
 of kings, and Lord of lords. The Scripture seems to
 represent them so far from being willing to have Christ
 to reign over them, that they are described as gathering
 in a hostile manner against him. This appears to be
 intimated in the Revelations : After pouring out of the
 six vials of the wrath of God, (which doubtless intend
 dreadful plagues and judgments yet to be fulfilled)
 it is added—‘ And I saw three unclean spirits, like
 ‘ frogs, come out of the mouth of the dragon, and out
 ‘ of the mouth of the beast, and out of the mouth of the
 ‘ false prophet : For they are the spirits of devils,
 ‘ working miracles, which go forth unto the kings of
 ‘ the earth, and of the whole world, to gather them to
 ‘ the battle of that great day of God Almighty.’ This
 delusion appears to be a strong and very powerful delu-
 sion ; and is spoken of as taking place just at the very
 time of the appearance of our Lord : for it is immedi-
 ately added—‘ Behold, I come as a thief : blessed is
 ‘ he that watcheth, and keepeth his garments ; lest he
 ‘ walk naked, and they see his shame.’

The wicked spirits shall have the greatest power at
 that very time, that ever they have had at any season
 since first man was tempted by them ; and this may be

called *the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*—

‘ And he, (*that is*, Satan, by his emissaries) gathered them (*that is*, the kings of the earth and their armies) into a place that is called, in the Hebrew tongue, ‘ Arma-geddon :’ See Rev. xvi. 13——16.—When gathered together thus, the seventh vial is immediately poured forth into the surrounding atmosphere, and they are destroyed.

‘ These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings ; and they that are with him are called, and chosen, and faithful :’ Rev. xvii. 14.

The same battle, and total destruction of the enemies of the Lord, we may find more at large described in the 19th chapter of the Revelation, from *ver.* 11, to the end ; where Christ is characterized as a mighty warrior, with power sufficient to crush all that oppose him.

‘ And I saw heaven opened, and behold a white horse ; and he that sat upon him is called Faithful and True ; and in righteousness doth he judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written, that no man knew but he himself : And he was clothed with a vesture dipped in blood ; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp, two-edged sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the wine-press of the fierceness and wrath of Almighty
‘ God.

‘ God. And he hath on his vesture, and on his thigh,
 ‘ a name written, KING OF KINGS, AND LORD OF
 ‘ LORDS.’

‘ And I saw an angel standing in the sun; and he
 ‘ cried with a loud voice, saying to all the fowls that
 ‘ fly in the midst of heaven, Come, and gather your-
 ‘ selves together unto the supper of the great God;
 ‘ that ye may eat the flesh of kings, and the flesh of
 ‘ captains, and the flesh of mighty men, and the
 ‘ flesh of horses, and of them that sit on them,
 ‘ and the flesh of all men, both free and bond, both
 ‘ small and great. And I saw the beast, and the
 ‘ kings of the earth, and their armies, gathered toge-
 ‘ ther to make war against him that sat on the horse, and
 ‘ against his army. And the beast was taken, and with
 ‘ him the false prophet, that wrought miracles before
 ‘ him, with which he deceived them that had received
 ‘ the mark of the beast, and them that worshipped his
 ‘ image. These both were cast alive into the lake of
 ‘ fire burning with brimstone. And the remnant were
 ‘ slain with the sword of him that sat upon the horse;
 ‘ which sword proceeded out of his mouth: and all
 ‘ the fowls were filled with their flesh:’ Rev. xix.

11———21.

This astonishing passage of Scripture, though it abounds with grand and sublime figures, and cannot be all perhaps explained in a literal sense; yet contains clear and certain predictions of the great victory of Christ over his foes.—Some observations upon this passage may be highly proper for us at this time.

The real and personal appearance of our Lord and Saviour Jesus Christ, as a warrior and mighty conqueror,

queror, is here set forth in a most sublime and striking manner.

As heaven was opened to receive Jesus up to glory, so shall it be opened for him to descend from thence. The heaven must receive, or rather retain him, until the times of restitution come ; but he shall not continue his residence there 'till those ages are past, as some suppose, directly contrary to the tenor of Scripture, which declares that he shall descend from heaven, as really and personally as he ascended thither. He is represented as riding upon a white horse : this *may* be a beautiful figure, to express his powerful march against his foes : but there is no absolute necessity even for interpreting this passage figuratively ; as the holy angels shall come with Christ, and will rejoice to serve him in any form or capacity that he shall please to employ them in ; and these pure spirits can appear in any shape that God pleases, whether of men, horses, chariots, clouds, flames or stars, and in all these they have appeared, as many judicious persons have believed, and as the Scriptures seem to intimate. But at present I shall confine myself to their appearing as horses and chariots. When Elijah was translated from earth to paradise in the heavens, ‘ Behold there appeared a chariot of fire, and horses of fire, and parted them (Elijah and Elisha) both asunder ; and Elijah went up by a whirlwind into heaven :’ 2 Kings ii. 11. This chariot, and these horses, doubtless were guards of God’s holy angels, whom he maketh spirits ; and his chosen ministers, whom he maketh a flame of fire. Psalm civ. 4- Elisha saw the glorious sight, with a mixture of joy
and

and sorrow, and cried, ‘ My father, my father ; the
‘ chariot of Israel, and the horsemen thereof !’ *ver.*
12. He greatly rejoiced to behold a sight so grand,
and to see the reward of his faithful master : he rejoiced
also upon his own account, that he beheld the scene,
because a double portion of the spirit of Elijah, was
promised him upon condition that he saw when that
great prophet was taken up : but, no doubt, he
felt great sorrow at having his master removed from
him, where he could see him no more.

Elisha was afterwards in the city of Dothan, surrounded with the King of Syria’s horses and chariots, and with a mighty host of warlike men, that came by night, and compassed the city to take him — ‘ When
‘ the servant of the man of God was risen early, and
‘ gone forth, behold an host compassed the city, both
‘ with horses and chariots : and his servant said unto
‘ him, Alas, my master ! how shall we do ? And he
‘ answered, Fear not ; for they that be with us, are
‘ more than they that be with them.’ Elisha knew
that GOD’s host, though invisible to men, was far
greater, and more powerful, than the army of Syria ;
but that his servant might be convinced, by beholding
with his own eyes so strange a sight, Elisha prayed,
and said, ‘ JEHOVAH, I pray thee, open his eyes that
‘ he may see. And JEHOVAH opened the eyes of the
‘ young man, and he saw : And behold, the mountain
‘ was full of horses and chariots of fire, round about
‘ Elisha :’ 2 Kings vi. 13—17. These were holy
angels, sent forth to minister to the man of God, to
secure him from all dangers. ‘ The angel of JEHOVAH
‘ encampeth round about them that fear him, and de-
‘ livereth

‘liveredth them,’ Psal. xixiv. 7. ‘The chariots of
 ‘God are twenty thousand, even thousands of angels :
 ‘Jehovah is among them as in Sinai, in the holy
 ‘place,’ Psal. lxxviii. 17.

In several visions of Zechariah, spirits appeared to him in the form of chariots and horses ; and the messengers which God sent forth into all the earth, to walk to and fro through the same—(which doubtless were angels, sent forth on errands of judgment and mercy) appeared to him as red horses, speckled and white.—Hear his own words :—‘ I saw by night, and behold
 ‘ a man riding upon a red horse ; and he stood among
 ‘ the myrtle trees that were in the bottom ; and behind him there were red horses, speckled and white.
 ‘ Then said I, O my Lord, what are these ? And
 ‘ the angel that talked with me, said unto me, I will
 ‘ shew thee what these be. And the man that stood
 ‘ among the myrtle-trees answered, and said, These
 ‘ are they whom JEHOVAH hath sent to walk to and
 ‘ fro through the earth. And they answered the angel
 ‘ of JEHOVAH that stood among the myrtle-trees, and
 ‘ said, We have walked to and fro through the earth,
 ‘ and behold all the earth sitteth still, and is at rest :’
 Zech. i. 8—11. ‘ And I turned, and lifted up mine
 ‘ eyes, and looked, and behold there came four chariots out from between two mountains ; and the
 ‘ mountains were mountains of brass. In the first
 ‘ chariot were red horses ; in the second chariot were
 ‘ black horses ; and in the third chariot white horses ;
 ‘ and in the fourth chariot, grised and bay horses.—
 ‘ Then I answered and said unto the angel that talked
 ‘ with me, What are these, my Lord ? And the angel
 ‘ answered

answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the LORD of all the earth :’ Zech. vi. 1—5.

May not these four spirits of the heavens, be fairly concluded to be the four angels which St. John saw, standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree ? See Rev. vii. 1, 2. These four angels had power to hurt the earth, the sea, and the trees, because they were desired not to hurt any thing ’till the servants of God were sealed, *ver.* 3. See also Ezek. ix. where angels appeared as having power to destroy Jerusalem : but, first, one was commanded to set a mark upon the foreheads of the mourners in Zion, and the others were sent forth to slay after him. As these were certainly angels, so there is no doubt but those seen by Zechariah were angels also, in the forms of horses and chariots, and were God’s ministers of vengeance, or mercy, through all the world : for it is said, ‘ The black horses which are therein go forth into the north country, and the white go forth after them : and the grisled go forth toward the south country. And the bay went forth, and sought to go, that they might walk to and fro through the earth : And he said, Get ye hence, walk to and fro through the earth.— So they walked to and fro through the earth.— Then cried he upon me, and spake unto me, saying, Behold these that go toward the north country, have quieted my spirit in the north country :’ Zech. vi. 6, 7, 8. All this pains I have taken, to shew, that angels have appeared under the forms of horses and chariots,

and consequently that we are not obliged to renounce the literal sense of the appearance of Christ as represented on a white horse; for if kings, heroes, and patriots, are frequently carried in triumph upon the shoulders of their fellow men, or drawn by them in their chariots; how very reasonable is it to suppose, that when the LORD OF LORDS, and KING OF KINGS, shall come in the greatest triumph and splendor, that angels shall be the horses and chariots of his mighty host! These horses shall be more terrible to the enemies of the Lord, than the war horse in the day of battle, so elegantly described by God himself! See Job xxxix. 19—25.

The glorious white horse, not only represents the power of God, revealed in righteousness, but (according to the laws of correspondence, in which the outward form and figure answers to the mystery intended) may be some mighty body, formed of princely angels, happy to carry the person of him who once rode upon an ass's colt into Jerusalem; but when he shall come again, though he shall be still just, and having salvation, he shall be mounted upon a celestial horse, of invincible courage and strength. And he that sat upon him was called Faithful and True; and in righteousness doth he judge and make war.—These are the known characters of Christ; he is the faithful and true Witness, the righteous Judge, and the mighty Warrior. He shall then go forth in righteous judgment against his numerous foes; and who shall be able to oppose him? His eyes, like a flame of fire, shall pierce through his enemies, and strike the rebellious with terror; many crowns on his head shall proclaim his triumphs;

triumphs ; and to the rest shall then be added, the crown of all the world, subdued to him. His name written, which no man knew but himself, should warn us not to depreciate him by any means ; nor to pretend that because he is truly a man, therefore he is nothing more ; and that we are able to know his nature fully, or to ask after and understand that great name of his, which is a secret to all but himself, and which he would not tell to Jacob when he wrestled with him ; (see Gen. xxxii. 29.) nor to Manoah and his wife, when they asked him ; (see Judges xiii. 17, 18.)—declaring to them that it was secret ; and dare we presume to decypher it ?—His vesture dipped in blood, not his own, but the blood of his enemies, (see Isai. lxiii. 3.) proves his conquest sure, and his victory over all his foes compleat : His name being called the *Logos*, or Word of God, shews that he, if rightly named, is the same divine person spoken of in St. John's gospel, chap. i. called there ‘ *The Word that was made flesh, and dwelt among us :*’ And when he comes in glory, he shall be known to be the same that he was in the beginning, before the world was made—by whom the world was made—who was in the world, though by the world unknown—and who left the world, and went unto the Father.—His being called The Word of God, distinguishes him from all other persons ; and shews him to be the Messiah, Jesus Christ, the same yesterday, to-day, and for ever.—The heavenly armies who follow him upon white horses, clothed in fine linen, white and clean, seem to me to be the saints who suffered with Christ here, and shall be glorified with him hereafter. When Christ, who is our

life shall appear, then shall his faithful saints appear with him in glory, and shall be like him ; for they shall see him as he is : Col. iii. 4. 1 John iii. 2.

They shall have the honour of a public triumph with their Lord ; and being clothed with the glorious white linen garments of righteousness, shall be conveyed in the same manner as their leader, following him on white horses, conveyed by those blessed guardian angels, those ministering spirits who waited on them through life, and at the hour of death ; and will esteem themselves happy to carry them in triumph in the train of their Redeemer, before the faces of their enemies.

These are the called, chosen, and faithful, who followed the example of their Saviour in this mortal life, and shall have the honour of following him whithersoever he goeth ; and shall with him ride in triumph, and compose his shining cavalry, in the great day of battle, which is here described.

The sharp sword that goeth out of the mouth of the great leader of this host, with which he shall smite the nations, is commonly, and perhaps rightly explained to be his word, the spirit of his mouth, the breath of his lips. I will collect the several passages that speak of it under the idea of a destroying weapon.

Isai. xi. 4. ‘ He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.’

2 Thes. ii. 8. ‘ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.’

Heb.

Heb. iv. 12. ‘ For the word of God is quick
 ‘ and powerful, and sharper than any two-edged
 ‘ sword, piercing to the dividing asunder of soul and
 ‘ spirit, and of the joints and marrow : and is a dis-
 ‘ cerner of the thoughts and intents of the heart.’

Rev. i. 16. ‘ And out of his mouth went a sharp
 ‘ two-edged sword.’

Rev. ii. 12. ‘ And to the angel of the church in
 ‘ Pergamos write ; These things saith he which hath
 ‘ the sharp sword with two-edges.’ *Ver.* 16. ‘ Repent ;
 ‘ or else I will come unto thee quickly, and I will fight
 ‘ against them with the sword of my mouth.’

The word going out of the mouth of the Lord,
 will be sufficient to destroy his foes ; but yet it is
 not improbable, that a fiery stream, in form of a sharp
 sword, shall issue and come forth from before him,
 according to the vision of Daniel, *chap.* vii. 10. the
 very sight of which would be sufficient, one would
 think, to daunt the stout hearts of his enemies, and
 cause them to die with terror ; but in them will be
 shewn the amazing power of sin to harden the heart,
 and cause men stubbornly to oppose the known will
 of God.

And he shall rule them with a rod of iron. This
 phrase does not describe the government of Christ
 during the Millenium, which will be most mild and
 gentle ; but relates entirely to that awful destruction
 that shall take place before or at the beginning of that
 period, in order to subdue the rebellious nations of
 the earth, and put down all opposition. This ruling
 with a rod of iron, intends breaking in pieces the na-
 tions

tions of the earth ; as will evidently appear by a collection of the passages where this phrase is used.

Psaln ii. 8, 9. ‘ Ask of me, and I will give thee
 ‘ the heathen for thine inheritance, and the uttermost
 ‘ parts of the earth for thy possession. Thou shalt
 ‘ break them with the rod of iron : thou shalt dash
 ‘ them in pieces like a potter’s vessel.’ This is what
 the Father says to Christ : Now let us hear what Christ
 says to his followers, and we shall find the same
 language.

Rev. ii. 26, 27. ‘ And he that overcometh, and
 ‘ keepeth my works unto the end, to him will I give
 ‘ power over the nations : and he shall rule them with
 ‘ a rod of iron : as the vessels of a potter shall they
 ‘ be broken to shivers ; even as I received of my
 ‘ Father.’ Thus it is evident, that the nations must
 be broken in shivers, before the kingdoms of this
 world can become the kingdoms of our Lord, and
 of his Christ. The stone cut out of the mountain
 without hands, must break in pieces the monarchies of
 the world, (represented by Nebuchadnezzar’s image,) and
 all the kingdoms that have sprung from them,
 and in general all the kingdoms of the earth, before
 it can become a great mountain, and fill all the earth.
 The kingdom of Christ which God hath set up, shall
 never be destroyed ; nor be left to other people or
 successors ; but it shall break in pieces, and consume
 all these kingdoms, and shall stand for ever, or to
 the age. See Dan. ii. 31—45.

And he treadeth the wine-press and fierceness of
 the wrath of Almighty God.

This expression, which some divines apply to the
 suffering

suffering scene of our Saviour, does not appear to me to have the smallest allusion thereto, but is entirely confined to that destruction which shall fall upon his enemies, in that awful day when ‘JEHOVAH at his right hand shall strike through kings in the day of his wrath.’ When ‘He shall judge among the heathen,’ and ‘shall fill the places with the dead bodies,’ and ‘shall wound the heads over many countries :’ Psal. cx. 5, 6.

When ‘the earth also shall disclose her blood, and shall no more cover her slain,’ Isai. xxvi. 21. ‘The vine of the earth shall be gathered, and cast into the great wine-press of the wrath of God, which shall be trodden without the city, &c.’ Rev. xiv. 18, 19, 20. The press shall then be full, the fats shall overflow ! for the wickedness of the inhabitants of the earth is great. There shall be multitudes in the valley of Jehoshaphat, or decision ; where the Lord JEHOVAH, in the person of Jesus, shall sit to judge all the heathen round about ; and thither shall he cause his mighty ones, saints and angels, to come down : Joel iii. 11, 12, 13, 14. From that vintage the mighty conqueror shall come up, in the manner described in Isaiah lxiii. 1—6. Upon which passage I shall only here observe, that his treading the people down in his anger, and trampling them in his fury, is treading the wine-press and fierceness of the wrath of Almighty God : And I must consider as manifest perversions of Scripture, all attempts to make these remarkable passages speak of Christ’s sufferings, when the contrary is so evident ; nothing being more plain than that they allude to his victory and

and triumph over his enemies, in that great day of God Almighty, when the kings of the earth and of the whole world, shall, by the influence of unclean spirits, be gathered together to battle, under the conduct of their two great leaders, the beast and the false prophet :
 Rev. xvi. 13, 14, 15, 16.

His name, written upon his vesture and on his thigh, KING OF KINGS, AND LORD OF LORDS, certainly denotes that he is appointed to be the universal Governor and King, and that he shall actually obtain that high honour, after he shall have subdued, broken, and conquered, all that oppose him. Then shall the kingdoms of the world become his kingdom, and the saints shall take and possess the kingdom for ever.—‘ JE-
 ‘ HOVAH shall be king over all the earth : in that day
 ‘ shall there be one Lord, and his name one. Yea,
 ‘ all kings shall fall down before him ; all nations shall
 ‘ serve him.’

Rev. xi. 15.—Dan. vii. 14. 18. 27.—Zech. xiv. 9.
 —Psal. lxxii. 11.

An angel is represented as standing in the sun, visible to all, and calling all the fowls of heaven to come and feast upon the flesh of kings, captains, mighty men, horses and their riders, and the flesh of all kinds of men, both free and bond, both small and great.

It is worthy of notice, that whenever large armies collect to battle, vast numbers of carnivorous birds watch their motions, and wait to prey upon the carcases that fall upon the field of battle. And it may be noted, that in those warm climates, vultures, that feed on flesh, are very numerous, and in the land of Egypt especially, which is at no great distance from the place
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of this action. In Grand Cairo they walk about the streets like tame fowls, and no one presumes to kill, or even to molest them : they are necessary to the well-being of that country, the air of which would soon be putrified with the noisome stench of dead carcases, unless these fowls were sufficiently numerous to devour them.

I myself resided some years in South-Carolina, a warm flat country, much like Egypt, and which lies nearly in the same climate, only a few degrees farther north. The rivers in that country are apt to rise suddenly, owing to rains which fall upon the distant mountains where those rivers head. The waters come down, and overflow the rich low lands on each side of the rivers, and frequently drown vast numbers of horses, cattle, swine, &c. before they can be got out of the way. After the fresh is over, and the waters fall, you will see vast numbers of a kind of vultures, called there turkey-buzzards, from the great resemblance they bear to those fowls called turkies. Their numbers fill the country at those times, though at another time it is rare to see any quantity of them. They come down and feed upon the carcases, and then rise in the air, and sail round 'till their food is digested, which happens in a very short time ; and then they alight, and fill themselves again : and thus continuing, in two or three days they commonly devour all the flesh they find above ground. It is almost incredible what numbers of those birds assemble at such times ; and it is surprizing what a quantity of flesh each one of them daily devours, 'till they have cleared the land. From whence they come, and whither they go, I could never

discover : but as soon as any carcase begins to be offensive, they find it out, and never leave it 'till they have devoured all the flesh.—But what amazing numbers shall attend on this occasion, when thus solemnly and particularly invited, by the order of Heaven, to the supper which the great God will give them, of the flesh and blood of his enemies !

When God called the quails together, to be food for the camp of Israel for a month in the wilderness, how vast must have been the number, to be as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp ; and as it were two cubits high, upon the face of the earth ! The amazing number is described farther by the time that was spent in gathering them ; *all that day, and all that night, and all the next day*. The least quantity that any one gathered was ten homers, or 30 quarts ; near a bushel of quails. Probably four-fifths of the congregation, even all but the little children, went out to gather them ; and if so, two millions and four hundred thousand bushels of quails might have been gathered. We could not have conceived that there had been half so many quails in the creation, had not the sacred historian been so particular in describing the distance they seemed to lie round the camp, a day's journey on each side ; their thickness, as it were, two cubits, or a yard high ; the time they were in gathering them, two days and one night ; the least quantity that any one gathered, ten homers, (near a bushel) ; and the time they lasted for food, thirty days. All these corresponding circumstances prove, that nearly an hundred million pounds, or fifty thousand tons, of quails were taken : for,

1. three million bushels of quails must have weighed nearly fifty thousand tons ; and, 2. allowing a pound of flesh a-piece to all the persons in the camp each day, for a month, they must have eaten more than ninety million pounds during that time.

But if so vast a number of fowls was collected to be food for about three millions of people, what an astonishing quantity must be gathered, to eat up an army composed of the kings of the earth, and their armies, and the greater part of the inhabitants of the world, that shall then be gathered together, under the conduct of the beast, to make war against him that shall then appear sitting on the horse, and against his army !

This mighty army shall gather together, but shall fall a sacrifice ; upon whose flesh the carnivorous fowls collected from all parts of heaven shall feed.

This view of the Scriptures will give us light to see many strange things, and understand the truth in many respects, where it has been disguised, or misunderstood : and a great variety of important and interesting questions may be raised respecting this gathering together against the Lord, and which deserve to be answered before we proceed any further.

Question 1. Is it likely or probable, that the nations of the earth, the kings of the earth, and their armies, will gather together, openly to oppose and fight against so glorious a person, and such an army as he shall bring with him ? Will they not know him to be the Lord ? and does not the will always follow the understanding, and the judgment ?

Answer. It is indeed a most astonishing thought, that any of the human race, and especially so vast a

number, should gather themselves on purpose to make war against the King of kings and Lord of lords; but as it is expressly declared that they shall, let us, rather than dispute the truth of the prediction, look through the sacred history, and see whether something of the same kind of bold madness, has not appeared in many (though perhaps not in the same degree), as will be found in those who shall thus gather themselves against Christ, when he shall appear to reign on the earth.

As for instance—Who would have thought that Pharaoh and his host, who had seen the ten plagues inflicted on the land of Egypt, and had been compelled to let Israel go, should have had the wilful madness to march out into the wilderness, to bring back a people into subjection, whom they had seen evidently delivered by God himself? Was not this wilfully and knowingly making war against HEAVEN? And is it not more amazing still (if possible) that when the Egyptians saw the sea divided for Israel to pass, and the cloud of glory, the visible token of the Divine presence attending them; saw it remove, and place itself between the two camps, to be a light to one, and darkness to the other; that still they had the hardness to venture into the sea after the Israelites!—Was not this gathering against God, who appeared visibly present in the cloud of glory, and by his miraculous power? Never let us doubt of this prophecy, since such a public fact has already happened, so near like what is here foretold.

The open and frequent rebellions of the Israelites in the wilderness against God, who was evidently amongst them, whose voice they heard, the visible sign of whose presence

presence was always before their eyes, and whose great and constant miracles they daily beheld, and of which they could not have the smallest doubt;—I say, their open, numerous, and wilful rebellions, under all those circumstances, are almost, if not quite, as unaccountable as the event we are considering.

How could the nations of the land of Canaan hope to prevail against Joshua and the children of Israel, after they had heard of all the wonders that had been wrought in the land of Egypt, at the Red Sea, and in the wilderness; and had seen Sihon and Og conquered, and their land possessed by the Israelites; had beheld Jordan driven back, to give them entrance into the country; had heard that the walls of Jericho had fallen down flat before them? Yet still they had the boldness to hazard a battle,—even though they evidently saw that God fought for Israel!

But what is still more astonishing, After that day of battle at Gibeon, between Joshua and the five kings—when the Lord fought for Israel, and cast down hail-stones upon their enemies, which destroyed them, and stayed the sun in the midst of heaven, for nearly the space of a day, which must have been a fact notorious to all;—yet the nations that were left (how unreasonable soever it would have been to have imagined it) gathered themselves together to fight against Joshua and the children of Israel, notwithstanding all the visible appearances of God in their favour! If any can account for this stupidity and madness of the Canaanites in assembling against Joshua, I can account, by the same rule, for the gathering together of the kings of the earth, and their armies, to fight against the glorious

rious and mighty Saviour, when he shall come to reign on the earth.

And to pass over the conduct of many nations, and private persons, who have set themselves boldly and wilfully to fight against God, what shall we say of the nation of the Jews, who persecuted and slew the prophets, though they taught nothing but the truth according to the law, and whose missions were confirmed by their sanctity of life, the immediate fulfilment of some of their prophecies, and frequently by miracles?

And to pursue the history further, what wilful malice, and what hellish rage, must have filled their breasts to reject the blessed Jesus, though he came exactly according to the Scriptures? His uncorrupt doctrine, holiness of life, and wonderful miracles, abundantly proved and confirmed his heavenly mission; yet many, against their better knowledge, blasphemed his name, denied the Spirit by which he spake and wrought miracles; the whole nation as a body rejected him, preferred a notorious robber and murderer to him, and desired that he might be crucified; which was accordingly done. After his resurrection, and the mighty signs which attended and followed that very notorious event, they still continued their opposition, even though they saw such evident miracles wrought in confirmation of the truth of it, as they could not deny; yet they madly endeavoured to hinder, by open persecution, the propagation of that religion so confirmed, which they must have been convinced was true; and thus, as our Saviour declares, they had no cloke for their sin, having both seen and hated, both him and his Father; and that without
a cause.

a cause. And though soon after, their city and temple was destroyed, according to the express predictions of our Lord, and they have been dispersed over the world for so many ages, they still continue to reject the true Messiah, though they have frequently followed, to their own destruction, false Christs, who have pretended to be sent by God; but who were not able to shew a single miracle to prove their mission, and who were so far themselves from holiness of life, that they were the most abandoned of mankind.

And to leave the Jews for the present, Have not all the persecutions that have been raised against Christianity, been symptoms of that madness that shall come to its greatest height, when the kings shall gather together to fight against Christ, when he shall appear on earth! Without this great and open rebellion, the nature of sin would never be so fully revealed as it will by that attempt, for which there can be no colour of excuse.

All wilful presumptuous sins of all kinds, which are very frequent in the world, are specimens of the same disorder; and by the same rule that poor wretches curse and blaspheme the name of God now, when they must know that he hears them, and is ever present with them, they will be likely to join in open rebellion against the King of glory, when he shall appear; and those that cannot now endure the least degree of holiness and purity, cannot be supposed to love it when it shall appear in all its splendor, in the persons of Christ and his saints; but will be filled with malice, and urged on by rage, wilful blindness and despair; will join the standards of the great enemies
of

of God, and march to give battle to the Almighty Conqueror.

Whoever considers all these circumstances, and many more, which I might largely insist upon, must be convinced that there is nothing improbable, far less impossible, in this awful vision of St. John. Who can tell what hardness of heart, wilful and judicial blindness of mind, stubbornness of will, hatred of goodness, joined with hellish rage, urged on by despair and vain confidence, under the power of a strong delusion, will prompt men to attempt! Add to all this, that the unclean spirits of devils, working miracles, will be suffered to go forth to the kings of the earth and of the whole world, to gather them and their armies together, to the battle of that great day of God Almighty: so that, joined to all the wicked dispositions of men, there shall be the strong influence of evil angels, whose deceptions shall be confirmed by miracles. And if one lying spirit enticed Ahab to go up and fall at Ramoth Gilead, though he was warned of the deception by the prophet of the Lord; how much more may we suppose these spirits of devils, working miracles, will deceive and entice the world, at that time, when the hearts of men shall be hardened as the nations of Canaan in the days of Joshua were, to their own destruction: who in that were striking examples, and types of the nations of the earth, in the day when Jesus, the great Joshua, shall come to conquer all his foes.

From what has been observed we may correct several great mistakes, and establish several important truths.

1. Some suppose that nothing more is necessary to convert men, than that they should behold Christ in his glory : but the contrary is evident ; because when he shall thus appear, they shall assemble to fight against him.

2. It is also said by some, that the will of man never follows, but where the understanding and judgment lead : but the foregoing instances abundantly prove, that those who are hardened in iniquity, rebel against the light ; and the greatness of sin consists in the perverseness of the will, influencing the sinner to act contrary to all the dictates of reason, conscience, and the light of Revelation.

3. Some declare that when Christ shall come, he will only come to terrify, but not to destroy his enemies : whereas *he* declares that his enemies that would not have him to reign over them, shall at his coming be brought and slain before him. See St. Luke xix. 27.

4. It is supposed by many that the Millenium shall commence with the world as full of people as now it is : but from the Scriptures, as well as from the nature of things, it is plain that vast numbers of mankind will be destroyed, before the whole earth shall be subdued to the obedience of Christ.

5. Some suppose all punishment and pain shall end at the coming of Christ, and mankind at once shall be restored : but destruction shall be to the workers of iniquity, and to those that refuse to submit to the Lord : and as for punishment ceasing when he first comes, it is a mistake of great magnitude ; for the punishment of the wicked will continue to the ages

of ages, after the day of Judgment; which dreadful period is at the close of the Millenium, as I shall shew in order. But it is time to take notice of a second question.

Question 2. Is this great gathering together of the kings and their armies against Christ and his army, the same as the army of Gog and Magog mentioned by Ezekiel, which shall be found gathered at Jerusalem at the coming of Christ, and shall be destroyed upon the mountains of Israel?

I was formerly inclined, and till very lately, to think them the same; but I now think them different armies, for the following reasons.

1. Because their leaders appear to be different; the army of Gog and Magog being under the command of the chief prince of Meshech and Tubal, whom I take to be the Grand Turk, or the chief of the Mahometans: but this army spoken of by John appears to be ranged under the standards of the beast and the false prophet; and whoever they are, they are certainly different from the former.

2. The first army appears to me to be composed chiefly of Mahometans, those natural enemies of the Jews; but this, spoken of by St. John, seems to be composed of the kings of the earth, and the whole world, and their armies, whether Pagans, Mahometans, or false Christians; among whom, those especially who deny the personal kingdom of Christ are likely to be found.

3. The influence by which they are gathered, does not seem to be the same in both armies. The army of Gog and Magog seems to be influenced by an evil thought

thought arising within them, and a covetous desire of possessing the wealth of the Jews : but this army of which I now speak, is plainly gathered by diabolical influence, armed with miraculous powers for the purpose.

4. The army of Gog and Magog shall only come against God's people Israel, when they shall dwell safely in their own land, at which time Christ shall not so much as be visible : but the kings of the earth and their armies, shall with the beast gather together on purpose to make war against him that sitteth upon the horse, and against his army, when he shall come in his glory, and be seen by all.

5. The leader of the army of Gog and Magog shall fall slain upon the mountains of Israel, and all his bands with him, Ezek. xxxix. 4. But the beast and false prophet, the leaders of the great army that shall make war against the Lamb, shall both be taken and cast alive into a lake of fire, burning with brimstone ; while their army shall be slain with the flaming sword of him that shall sit on the white horse, and all the fowls shall be filled with their flesh.

6. Joshua, as a general, was the greatest type of Jesus, in his warlike character, that ever existed ; and the land of Canaan was a beautiful figure, (not of heaven above, as many hold, but) of the Millenium rest : and consequently, the wars of Joshua, before the land rested from war, are typical of the battles and triumphs of Jesus over his and his people's enemies, before the glorious rest shall take place on the earth.— And it is the conformity of the antitype with the type, that more than any thing confirms me in the idea that

the army of Gog and Magog, and the company of the kings of the earth and their armies, are not the same, but different combinations : the first against the Jews, and the city of Jerusalem ; the last immediately against Christ himself, and his victorious army. Whoever will take the pains to read the history of Joshua's conquest of the land of Canaan, will find that the matter was determined by two victories of that valiant and successful general, (who never lost a battle) over two different combinations of his foes. The first was of five kings and their hosts, who gathered not immediately against Joshua and the Israelites, but against Gibeon ; but whom the Lord overthrew, partly by the hand of Joshua, and partly by his own hand, immediately manifested for that purpose. This assembling of the kings against Gibeon, answers to the army of Gog and Magog, that shall be gathered against Jerusalem to battle ; and the destruction of the one was a picture of that which shall befall the other. For as I have observed in a former Lecture, the prophet Zechariah expressly likens the Lord going forth to fight against the enemies of Jerusalem, in the latter days, to his fighting in the day of battle ; which I have shewn, could intend no other day but that when Gibeon was preserved, and its enemies destroyed.—But that the likenesses may appear more striking, I will compare them together.

The army of the five kings combined against the city of Gibeon : the army of Gog and Magog shall, in like manner, encamp against Jerusalem.—When Gibeon was in great distress, and ready to be swallowed up by its foes, Joshua came suddenly by night, saved
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the city, and discomfited the besiegers : so Jesus the Lord, the antitype of Joshua, shall suddenly appear, when the enemies of the Jews shall dream of no such thing ; and he shall destroy them, and save Jerusalem, in that day.

Great stones were cast from heaven upon the Amorites, which slew more than the sword, Josh. x. 11.—so God hath declared, that he will rain upon Gog, and upon his bands, and upon the many people that shall be with him, an overflowing rain, and great hailstones, fire and brimstone ; Ezek. xxxviii. 22.

The day when the Amorites were destroyed, was the day in which JEHOVAH fought for Israel, and therefore called, by way of eminence, *The day of battle* ; Josh. x. 14. — JEHOVAH will go forth, and fight against the nations that gather against Jerusalem, as when he fought in that day of battle ; Zech. xiv. 3.

The day of battle at Gibeon was different from all other days that have ever been numbered by man : the laws of nature were suspended ; the heavenly bodies ceased their motion for a whole day ; Josh. x. 12, 13, 14. —So the day on which Jerusalem shall be saved, shall be one day known to JEHOVAH, in distinction from all other days, neither clear nor dark, but coagulated ; and at evening-time it shall be light : which shall distinguish that day from all others, as much as the heavenly bodies being stopped in their course, made that day on which the Amorites were destroyed, to differ from all other days.

The slaughter of the five kings, and their armies, was almost a total slaughter, (see Josh. x. 8. 20.)—so shall that of Gog and Magog be : See Ezek. xxxix. 4, 5.

Thus

Thus much for the first combination of the enemies of Joshua, which was against Gibeon; and its correspondent antitype, the army of Gog and Magog, against Jerusalem.

The second combination of the nations of Canaan, was with a direct design to fight against Joshua and the children of Israel: so the kings of the earth, and their armies, shall gather together to make war with the Lamb, and to fight against Christ and his chosen saints. Compare Josh. xi. 1—5. with Rev. xi. 18. xvi. 13, 14. xvii. 14. xix. 19.

The army that came against Joshua was exceeding numerous, (expressed, in the Eastern language) ‘even as the sand that is upon the sea shore in multitude, with horses and chariots very many;’ Josh. xi. 4. But how infinitely greater will that army be that shall be composed of the kings of the earth, and the whole world, and their armies, that shall be gathered together to the battle of that great day of God Almighty!

The second army of the nations of Canaan was more bold and daring than the first; as the destruction of the former might have proved a warning to the latter: but their hearts were exceedingly hardened to their destruction.—So this army which shall gather against Christ and his saints, will be much more presumptuous than the army of Gog and Magog; and though the destruction of Gog and Magog shall be universally known, yet the kings of the earth, and their subjects, will not take warning, but will venture to make war with him whom they will know to be most mighty.

The first army of the nations of Canaan, only came and invested a city, which, in all probability, they could

could easily have conquered, if Joshua had not come against them : but the second army boldly ventured to attack the camp of him at whose word the sun and moon stood still, and whom all nature assisted to conquer his foes : and this they knew ; the example was before their eyes, and fresh in their memories ; they had no excuse.

In like manner, the army of Gog and Magog shall only come against the land of Israel, and the city of Jerusalem ; which they shall take :—but the kings of the earth, and their armies, shall march against the King of kings, and his mighty army ; not deterred by the destruction of Gog and Magog, of which event they cannot plead ignorance.

The army that gathered against Joshua was totally destroyed :—so shall that army be that shall gather against Jesus, the Lamb of God, the King of glory.

Question 3. Where will this army be gathered ; or is Arma-geddon the name of a place now in being ?

Answer. I conclude that this army will be collected somewhere near the bounds of the land of Canaan, and thus the antitypes will more perfectly correspond with the types :—but I am apt to think that the name Arma-geddon, (which is said to signify—*the place of the gathering together of the host of the subtil ones*) will be given in remembrance of the event.—If any person can inform me of the exact place, I am ready to receive the information with thankfulness : but possibly it may be discovered as we pursue our enquiries.

Question 4. How will it be possible to persuade all the nations of the world, kings and their armies, to
march

march all the way into Palestine, upon this mad expedition ?

It is remarkable that God has given us a proof of the possibility of it, by suffering all Europe to be mad in the Crusades, which for many years depopulated the Christian world, under a notion of driving the infidels out of the Holy Land.

Whoever considers how all Europe was put into motion at the instigation of one man, and at the command of another;—that vast armies of all sorts of men, noble and ignoble, bond and free, high and low, rich and poor, were led even by kings themselves, all the way into this same country, where the blood of many millions was shed in the contest, to little or no purpose; will not reject this interpretation of the prophecy, on the account of this difficulty :— For if men could thus engage all Europe in a vain, fruitless, and expensive war, and could influence even kings to leave their important concerns, to lead armies into the bloody field, and there madly sacrifice their lives, and those of their subjects; what amazing influence may we not suppose the spirits of devils working miracles, will have over the kings of the earth, and the whole world ? For it may be rationally supposed, that those in power will be very loth to give up their kingdoms to the Lord, who will require them so to do, and will sooner fight against him than yield, even if left to themselves; how much more so, when given up to the spirits of devils, in that dreadful *hour of temptation, that shall come upon all the world, to try them that dwell upon the earth* ! And as they shall be naturally inclined to oppose Christ's kingdom, they will be easily induced

to

to go up against the Lord ; especially when, by miracles, they shall be encouraged so to do.

Question 5. Is it likely that Pagans, Mahometans, and bad Christians, (those irreconcilable enemies one to another) should ever agree in any attempt ?

Answer. Pilate and Herod were made friends, and agreed together to mock Christ, though before they had been at enmity ; and the Jews, of all orders, though at the best not very good friends among themselves, agreed together, and all with the Romans, (whom before they generally esteemed as their greatest enemies) to put Christ to death : and therefore, it will be no wonder if bad men, of all professions, will agree together, (notwithstanding their former animosity one against another) to oppose and fight against him, who shall come to depose them all. And indeed, the very strange union of so many contrary interests in the putting the Saviour to death, is a figure, and even a specimen in miniature, of that combination that shall be formed against him by all the nations of the earth.

This is beautifully expressed by the apostles in their prayer, Acts iv.

‘ Lord, thou art God which hast made heaven and
 ‘ earth and the sea, and all that in them is ; Who
 ‘ by the mouth of thy servant David hast said ; Why
 ‘ did the heathen rage, and the people imagine vain
 ‘ things ? The kings of the earth stood up, and the
 ‘ rulers were gathered together against the Lord, and
 ‘ against his Christ. For of a truth, against thy holy
 ‘ child Jesus, whom thou hast anointed, both Herod
 ‘ and Pontius Pilate, with the Gentiles and the peo-
 ‘ ple of Israel, were gathered together.’ Since there

has been already a combination against Christ, that reason could not have expected, which in part fulfilled the prophecy of David; there cannot be the least shadow of reason to doubt the compleat fulfilling of the same, as well as several other prophecies, in that great combination against the Lord of Glory, of which the Scripture so plainly speaks. And it is to be observed, that three unclean spirits went forth, one out of the mouth of the dragon, to the Pagans; another out of the beast, to Christians so called; and the last out of the mouth of the false prophet, to Mahometans: so that suitable evil influences will go forth to each party; and who can tell or conceive what amazing power the devils shall have in that day over the inhabitants of the world, who are so much in their interest at present? And if temptation is so strong, as frequently to prevail over men, contrary to their inclinations as well as their interests; what is likely to be the consequence of those powerful diabolical influences, that shall meet with minds strongly inclined of themselves to the same thing, and ready to be led captive by Satan at his will? What will not hatred, rage and malice, lead men to attempt, especially when under the power of strong delusions, confirmed by miracles?

Question 6. At what time may it be supposed this gathering of the nations to make war against Christ will happen?

Answer. It will be soon after the destruction of Gog and Magog; for a short work of judgment shall the Lord make upon the earth. It will doubtless be
over,

over, before the Lord shall enter with his glory into his palace.

Question 7. Who are these leaders of the army, *the beast and the false prophet*, who shall deceive the nations, and who shall be taken and cast alive into a lake of fire burning with brimstone?

Answer. By the expressions, that they shall be cast alive into a lake of fire burning with brimstone, and shall be tormented to the ages of the ages, I am ready to conclude these to be two great and notable deceivers, raised from the dead on purpose to head, deceive, and embolden this wicked multitude to make war against Christ: and if two men that have existed on earth are particularly intended, the famous impostor Mahomet, is the *false prophet* without doubt; and perhaps few protestants will hesitate to pronounce the *beast* to be some one of the most wicked of the popes of Rome, and most probably Hildebrand, or Gregory the seventh.

Question 8. Is the lake of fire and brimstone real, or figurative?

Answer. Real, by all means; according to the literal sense of Scripture: for the wrath of God is spoken of as different from fire and brimstone. See Rev. xiv. 10.—Whereas they are the same, if the brimstone and fire are only figures.

Question 9. Where is the lake of fire at present, into which the beast and false prophet shall be cast alive, to be tormented?

Answer. I believe it to be in the bowels of the earth, or the terraqueous globe; which in the conflagration shall be all turned into the lake of fire, from

the centre to the circumference; into which the wicked, and whosoever shall not be found written in the book of life, shall be cast, to be punished with the devil and his angels, and to be tormented in the presence of the holy angels and in the presence of the Lamb, and to have no rest day nor night, to the ages of the ages. From which dreadful state may God preserve us!

The burning mountains appear to me standing and constant proofs of the actual existence of the lake of fire and brimstone in the earth now, and awful monitors and specimens of what the whole shall be after the day of judgment.

Question 10. But is it not time to close this long Lecture?

Answer. Yes; and I shall resume this dreadful subject, and endeavour to finish it in my next.

END OF THE SEVENTH LECTURE.

L E C T U R E VIII.

The destruction of the enemies of Christ, farther considered, and proved from many Scriptures; and also that the Beast and false Prophet shall be cast alive into a lake of fire and brimstone; and Satan shall be bound and shut up in the abyss, for a thousand years.

IN the last Lecture I laid before you many observations, relative to the victory that shall be obtained by the Lord, over his enemies at his coming, before his kingdom shall be established through the earth; but was not able to finish all that I had to say upon that subject, for want of time; for God hath thought proper to speak abundantly to us respecting this matter in the prophecies; and therefore we must not lightly pass over what he hath been pleased to reveal with such clearness of expression.

And as the professed design of these Lectures is to collect, and animadvert upon those prophecies that remain to be fulfilled, it is necessary to connect the whole in one chain, that their beauty and order may appear; and the judgments of God must be noticed as well as his mercies; as both are necessary in order to compleat his wonderful plan.

St. John saw in vision, what shall happen in reality,
‘ —the beast, and the kings of the earth, and their
‘ armies, gathered together to make war against him
‘ that sat on the horse, and against his army. And
‘ the

‘ the beast was taken, and with him the false
 ‘ prophet that wrought miracles before him, with
 ‘ which he deceived them that had received the mark
 ‘ of the beast, and them that worshipped his image.
 ‘ These both were cast alive into a lake of fire burn-
 ‘ ing with brimstone. And the remnant were slain
 ‘ with the sword of him that sat upon the horse, which
 ‘ sword proceeded out of his mouth : and all the fowls
 ‘ were filled with their flesh. And I (John) saw an
 ‘ angel come down from heaven, having the key of
 ‘ the bottomless pit, and a great chain in his hand.
 ‘ And he laid hold on the dragon, that old serpent,
 ‘ which is the devil, and Satan, and bound him a
 ‘ thousand years, and cast him into the bottomless pit,
 ‘ and shut him up, and set a seal upon him, that he
 ‘ should deceive the nations no more, ’till the thou-
 ‘ sand years should be fulfilled ; and after that he
 ‘ must be loosed a little season :’ Rev. xix. 19, 20,
 21. xx. 1, 2, 3.

The consideration of these words, and some other
 prophecies that appear to relate to some of these
 events, will afford sufficient matter for this evening’s
 meditation.

These mighty armies shall certainly assemble to
 make war against the Prince of Peace ; influenced by
 rage and malice, under the power of a strong decep-
 tion and delusion, given up in consequence of their
 wickedness to a judicial blindness, and hardness of
 heart, which shall lead them on to utter destruction.
 Who could have believed that men should be so fool-
 ishly mad, and worse than mad, as to make open
 and wilful war against the Lord of Glory, had not
 God

God expressly revealed it, and numbers of facts that have happened, joined to prove the possibility of such bold rebellion ?

These armies being assembled against the King of kings, and Lord of lords, the matter shall not long hang in doubt ; for their leaders, the beast and the false prophet who deceived them, and gathered them together for this dreadful purpose, to make war against the Son of God, the Son of man, shall be taken and cast alive into a lake of fire burning with brimstone. Oh dreadful doom ! there they shall suffer the utmost torment that can be conceived, such as the greatness of their crimes shall have merited, age after age, to the great age of ages. The beast and the false prophet appear to be real (not fictitious) characters ; they are,—

1. Leaders of these mighty armies, who, deceived by them, shall gather against the anointed of God.

2. They are taken alive, while their hosts are slain ; which to me seems to imply that they are really living creatures.

3. They are cast alive into a lake of fire burning with brimstone, where they shall be constantly tormented, day and night, to the ages of the ages, without cessation. This not only shews that they are real, living, intelligent, wicked beings ; but that they are such as the burning lake will not consume, so as to destroy their sensation : for observe, they are cast alive into the lake of fire at the beginning of the Millennium, and are found in torment there a thousand years after, when Satan himself is cast in with them at the close of the Millenium, to share with them in their punishment,

punishment, which after that shall last to the ages of the ages.

4. If these leaders are real characters, and of the race of men, as I think is plainly intimated; they must be some who have been great monsters of wickedness, deceit, and barbarity, since they are cast into a lake of fire, burning with brimstone, at least a thousand years before Satan himself shall experience that dreadful punishment, though he shall certainly feel it at last as well as they.

5. As their bodies shall endure the fire and brimstone, a thousand years before Satan comes to bear them company, and after that shall be capable of feeling torment to the ages of the ages, without a moment's cessation, it strikes me with particular force, that they must be some persons raised from the dead; and I have before mentioned who I think it is probable they may be.

6. The reasons why they shall be cast into a lake of fire burning with brimstone, at the beginning of the Millenium, to come out no more to the ages of the ages, while Satan at that time, or a little after, shall only be shut up in the bottomless pit, for a thousand years, and loosed for a little season at the close of that period, I conceive to be the following:—

1. These characters, the beast and the false prophet, are no less enemies to God and man than Satan himself, and in several instances are more blameable than he; and therefore our just Judge and Lord, who doeth every thing right, and in exact order, will cause their punishment in the lake of fire, to begin a thousand years sooner than that of the prince of darkness himself

self in the same place. 2. As both they and Satan are to be great deceivers of mankind, and heads and leaders of open rebellion against the King of Glory and his saints, they, leading a numerous army to make war against Christ at the beginning of the Millenium, shall first fill up the measure of their iniquities, and of course be first sentenced to the torments of the burning lake, which is,

‘The last resort of evil, woe, and pain,’

—And the certain portion of all obstinate rebels against God, and wilful deceivers of mankind; while Satan who shall not make his last and final attempt against the Lord, ’till after the close of the Millenium, shall be reserved as in a prison for the purpose, as a fierce lion chained up, but not tamed, until the thousand years are ended; shall then be let loose with all his malice, subtilty and rage, and shall then practise his last and greatest deception upon mankind; and shall then, like the beast and false prophet, be taken, and cast into the same place with them: and as both they and he deceived mankind, and at different periods led them to battle against the mighty warrior, they shall for the same crimes suffer the same punishment. 3. As the lake of fire is the last punishment that shall be inflicted upon rebels, none that enter there can ever be loosed from thence until they are wholly subdued; and therefore none are cast there until the measure of their iniquity is filled up, nor while any other method of reclaiming them remains untried. But enough of this strange and dreadful subject, for the present; let us pass to consider the total overthrow of the remnant that St. John in vision saw,

‘ slain by the sword of him that sat upon the horse, ‘ which sword proceeded out of his mouth,’ and with their flesh all the fowls were filled. This is as true as though it was already accomplished, and shall be fulfilled in its season—But who can paint the horrors of that awful day, when the Lord shall cause to be slain before him those who would not have him to reign over them !

The Scripture speaks of this dreadful battle in the most awful and striking language : ‘ For behold JEHOVAH will come with fire, and with his chariots ‘ like a whirlwind, to render his anger with fury, and ‘ his rebuke with flames of fire. For by fire, and ‘ by his sword will JEHOVAH plead with all flesh : ‘ and the slain of JEHOVAH shall be many :’ Isaiah lxvi. 15, 16.

There shall be such a slaughter of men, that the like was never known since the flood. Thus the Lord shall be known by the judgments which he shall execute ; and all the earth shall see his glory. He will be abundantly magnified by those sore calamities that shall fall upon the heads of his enemies, in that great day when when they shall rise against him ; and he shall destroy them suddenly, and there shall be none to deliver them.—‘ He shall judge among the heathen ; ‘ he shall fill the places with the dead bodies ; he shall ‘ wound the heads over many countries :’ Psal. cx. 6. —‘ For behold, JEHOVAH cometh forth out of his ‘ place, to punish the inhabitants of the earth for their ‘ iniquity : the earth also shall disclose her blood, and ‘ shall no more cover her slain :’ Isai. xxvi. 21.

This dreadful scene of judgment is so awful and im-
portant,

portant, that God, in a most solemn manner, calls upon the world to hearken to his declarations of the same; and I doubt not but you will hear with great attention, while I read the threatenings of JEHOVAH against his enemies, delivered in the most majestic stile.

‘ Come near, ye nations, to hear; and hearken ye
 ‘ people: let the earth hear, and all that is therein;
 ‘ the world, and all things that come forth of it. For
 ‘ the indignation of JEHOVAH is upon all nations, and
 ‘ his fury upon all their armies: he hath utterly de-
 ‘ stroyed them; he hath delivered them to the slaughter.
 ‘ Their slain also shall be cast out, and their stink shall
 ‘ come up out of their carcases, and the mountains
 ‘ shall be melted with their blood. And all the host of
 ‘ heaven shall be dissolved, and the heavens shall be
 ‘ rolled together as a scroll: and all their host shall fall
 ‘ down, as the leaf falleth off from the vine, and as a
 ‘ falling fig from the fig-tree. For my sword shall be
 ‘ bathed in heaven; behold, it shall come down upon
 ‘ Idumæa, and upon the people of my curse, to judg-
 ‘ ment. The sword of JEHOVAH is filled with blood;
 ‘ it is made fat with fatness, and with the blood of lambs
 ‘ and goats, with the fat of the kidneys of rams: for JE-
 ‘ HOVAH hath a sacrifice in Bozrah, and a great slaughter
 ‘ in the land of Idumea. And the unicorns shall come
 ‘ down with them, and the bullocks with the bulls;
 ‘ and their land shall be soaked with blood, and their
 ‘ dust made fat with fatness. For it is the day of
 ‘ JEHOVAH’s vengeance, and the year of recompences
 ‘ for the controversy of Zion. And the streams thereof
 ‘ shall be turned into pitch, and the dust thereof into
 ‘ brimstone; and the land thereof shall become burning
 ‘ pitch.

‘pitch. It shall not be quenched night nor day; the
 ‘smoke thereof shall go up for ever (or *an age*); from
 ‘generation to generation it shall lie waste; none shall
 ‘pass through it for ever and ever;’ (or, *to the ages of
 ages*) Isai. xxxiv. 1——10.

Before I go any farther, I shall crave your attention to a few remarks upon this striking and highly picturesque prophecy.

1. This passage evidently points to that awful period of indignation which must take place before the glorious reign of our Lord begins; and has not yet been fulfilled.

2. The expressions of the dissolution of the host of heaven, and the falling of the same, as leaves from the vine, and as figs from the fig-tree, are very strong figures, used of any time of great judgments, the destruction of nations, great overturns, &c. Instances of these kinds of grand figures may be found in Isai. xiii. 10. Ezek. xxxii. 7, 8. Joel ii. 31. St. Matth. xxiv. 29. St. Mark xiii. 24, 25. Rev. vi. 12, 13, 14. — But though these expressions, and perhaps some others in this chapter, are figurative; yet there is no doubt but great and strong convulsions of nature shall take place at the time, and great changes happen, such as shall justify the use of these bold figures.

3. Some suppose that the day of judgment, and the conflagration of the world, is intended in this chapter: but that conclusion is evidently wrong; because birds and wild beasts are to have long and peaceable possession of the same country, whose streams are represented as being turned into pitch, and its dust into brimstone; which could not possibly be the case, if the world was all burnt up; for then all birds and beasts
 would

would be destroyed, as well as all places where they could abide. Besides, the glorious kingdom of Christ on earth, is spoken of as immediately following this terrible desolation and destruction; of which any one may be convinced, who will only take the trouble to read the 34th and 35th chapters of Isaiah, as one connected prophecy; as it is evident they are.

We should always have this view in our minds, whenever we hear or read of the dreadful calamities that shall come upon the world, or upon mankind: we should consider those awful dispensations as designed to prepare the way for the kingdom of Christ. God never afflicts or destroys his most inveterate enemies, without having the following designs in view: 1. To punish them justly for past transgressions.—2. To warn mankind against sin, the procuring cause of all evil.—3. To make way for blessings to come down upon the earth, and that the kingdom of righteousness and peace may universally prevail.—4. To make the transgressors themselves ashamed of their wicked conduct; to bring them to seek the name of the Lord, and to submit to him; and to cause them to know the blessed JEHOVAH: See Psal. lxxxiii. So that all the righteous judgments of God are designed to be highly useful; not only to the world at large, but, finally, to the offenders themselves. And unless I had this view of the matter, I should be much more distressed than I am in treating of these amazing scenes of desolation, which must in time take place on this globe; by which the greatest part of the inhabitants of the world shall perish from the face of the earth, before the time of peace and rest shall begin.

4. I would

4. I would just observe, that the words *for ever*, and *for ever and ever*, are used in this prophecy, as also in many other passages, for times and seasons of a limited nature: for if it were not so, it would be impossible that all the prophecies should ever be fulfilled; for if this land should burn *always*, and the smoke of it perpetually go up *without end*—then it would be impossible for birds of any kind to lay and hatch, or even to exist there; neither could wild beasts meet there; nor thorns, nettles, and brambles grow there: all which things are declared, but can never take place, if *for ever* intends *without end*.

5. There is some dispute where this scene of destruction lies. Some suppose that *Rome* is intended by *Babrah*, and *Italy* by the land of *Idumea*: others suppose that these are general names, and may be applied to all the enemies of God. For my part, I have not the least doubt but *Rome* shall, either before, at, or soon after the coming of Christ, be as totally destroyed as ever *Babylon* was; insomuch that the voice of harpers, musicians, pipers and trumpeters, for which *Rome* is now so famed, shall be heard no more at all in her; and no craftsman, of whatsoever craft, shall be found in her any more; and the sound of a millstone shall be heard no more at all in her; and the light of a candle shall shine no more at all in her; and the voice of the bridegroom and the bride shall be heard no more at all in her; Rev. xviii. 22, 23.

The meaning of all these expressions is evidently, that the place shall be wholly destroyed, and shall forever remain desolate; for where there are no musicians, no craftsmen, or artificers of any kind; no sound of millstones; no light of candles, or lamps; no fresh marriages;

marriages; there can be no inhabitants. But though *Rome* may be *Edom*, in a mystical sense; and though *Idumea* and the people of God's curse, may spiritually intend the enemies of the Saviour, wherever they may be found; yet it strikes me, that as the land of *Idumea*, or where the *Edomites* dwelt formerly, is at no very great distance from the land of *Judea*, it may please God, that this second and most mighty army shall be assembled within the bounds of the ancient possession of *Edom*, and be there destroyed, as really as the army of *Gog* and *Magog* shall be gathered into the land of *Israel*, and fall slain upon the mountains thereof. And it may farther please God, in detestation of that open attempt against the Christ whom he hath appointed, not only to destroy the armies of the kings of the earth, and give their flesh to the fowls; but may, after that, cause the very spot whereon this attempt shall be made, to take fire, and burn, as though its streams were turned into pitch, and its dust into brimstone; and, after the fire shall have gone out, leave the place to be an habitation for birds and beasts, as though it was divided by lot unto them, from generation to generation. All this seems probable; and if it should be so, the very letter of this prophecy may be fulfilled.—And what renders this explanation more consistent is, that it gives us an easy key to *Isai. lxiii. 1—6*.

‘Who is this that cometh from *Edom*, with dyed garments from *Bozrah*? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.—Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the vine-tro?

I have

‘ I have trodden the wine-press alone ; and of the
 ‘ people there was none with me : for I will tread them
 ‘ in mine anger, and trample them in my fury ; and
 ‘ their blood shall be sprinkled upon my garments,
 ‘ and I will stain all my raiment. For the day of ven-
 ‘ geance is in mine heart, and the year of my re-
 ‘ deemed is come. And I looked, and there was none
 ‘ to help ; and I wondered that there was none to
 ‘ uphold : therefore mine own arm brought salvation
 ‘ unto me, and my fury it upheld me. And I will
 ‘ tread down the people in mine anger, and make
 ‘ them drunk in my fury ; and I will bring down their
 ‘ strength to the earth.’

This prophecy hath been commonly applied by Divines, in their discourses and writings, to the sufferings of Christ : but it doth not appear to me to have the smallest allusion to the Messiah as a sufferer, but applies to him as a victorious conqueror over his foes, in that day of battle, called *The great day of God Almighty*.

And especially if we conceive that the place to which the kings of the earth, and their armies, shall be gathered, shall be in the land of Edom ; then we have a new proof that this gathering against the Lord, is different from the army that shall surround and take Jerusalem, before the coming of Christ, as the places are different ; and are besides enabled to interpret the text more literally than at first view seemed possible. And indeed, if there are two different combinations, as I think is evident, one against the Jews and Jerusalem, and the other against Christ himself ; then, it is highly probable that after the cleansing the land of Israel, and the burial
 of

of the bones of the army of Gog and Magog, that no other enemies shall ever gather and fall there, nor *that* land be again defiled with blood and carcases. But that the land of Edom shall be the place whereon that destruction shall fall, seems not unlikely; since thereby the prophecies may be literally fulfilled, and the curses denounced on the habitations of Esau may be more exactly accomplished than they have yet been:—‘ And his heritage shall be waste for the dragons of the wilderness, and shall be called *The border of wickedness*.’ See Mal. i. 3, 4.—‘ And Saviour’s shall come upon Mount Zion, to judge the Mount of Esau: and the kingdom shall be **JEHOVAH’S**.’ Obad. 21.

‘ Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for **JEHOVAH** dwelleth in Zion.’ Joel iii. 19, 20, 21.

This whole third chapter remains to be fulfilled, and refers to the latter days; so that the desolation of Edom shall fully take place when Judah shall dwell for ever, and Jerusalem from generation to generation; which has not yet been accomplished.

Thus we are enabled to say, with considerable assurance, that in the ancient land of Edom shall these armies assemble, and there the land shall be red with blood; at Bozrah shall the dreadful vintage be: There the mighty Conqueror shall tread down the people in his anger, and trample them in his fury; and shall bring down their strength to the earth. From thence

he shall come up in a most triumphant manner, in the greatness of his strength, having his garments sprinkled with the blood of his enemies, not his own blood ; as there is not a single circumstance in the prophecy of the sixty-third chapter of Isaiah, that alludes to his suffering as the Lamb of God, being crucified through weakness, and shedding his blood on the cross ; but to his conquering as the Lion of the tribe of Judah, and destroying his stubborn foes ; then marching out of the land of Idumea into the land of Israel, to take possession of his temple. This was the glorious vision the prophet saw, and which made him cry out—
 ‘ Who is this that cometh from Edom, with dyed
 ‘ garments from Bozrah?’ &c.

His treading the wine-press alone, intimates, that the destruction of these enemies shall not be effected in the least by human power, but by his strength only ; and hence St. John, in perfect consistency with this prophecy, says—‘ And the remnant (*that is*, all the army except the beast and false prophet)
 ‘ were slain with the sword of him that sat upon the
 ‘ horse ; which sword proceeded out of his mouth.’ But then, to prevent our having an idea that they were not actually, but only spiritually slain, it is added—
 —‘ And all the fowls were filled with their flesh.’

The time when he shall thus destroy his foes, is called, *The day of vengeance*, which is in his heart : but none will suppose that he manifested vengeance, but rather love, in dying for men. ‘ And I looked,
 ‘ and there was none to help ; and I wondered that
 ‘ there was none to uphold : therefore mine own arm
 ‘ brought salvation unto me,’ &c. These words can-

not be applied at all to the sufferings of Christ : for did he wonder that there was none to uphold in that hour ? But well he might wonder, that when such a numerous army of men should gather on purpose to oppose him, that none of the sons of Zion, the children of Israel, or any other people, should come out to his help against his enemies. In his death he brought salvation to others, but fell a sacrifice himself ; but in his victory he shall bring salvation to himself, while his foes shall fall a sacrifice in Bozrah ; and there shall be a great slaughter of them in the land of Idumea.

Surely nothing can be plainer than that this prophecy of Isaiah is far from having an allusion to Christ's death, but points entirely to the destruction of his enemies ; who shall indeed gather together against him, but shall fall before him, and be slain by his sword alone.

To this dreadful slaughter, that vision of St. John, Rev. xiv. 14——20. undoubtedly refers : ‘ And
 ‘ I looked, and behold, a white cloud, and upon the
 ‘ cloud one sat, like unto the Son of man, having on
 ‘ his head a golden crown, and in his hand a sharp
 ‘ sickle. And another angel came out of the temple,
 ‘ crying with a loud voice to him that sat on the
 ‘ cloud, Thrust in thy sickle, and reap : for the time
 ‘ is come for thee to reap ; for the harvest of the earth
 ‘ is ripe. And he that sat on the cloud thrust in his
 ‘ sickle on the earth ; and the earth was reaped. And
 ‘ another angel came out of the temple which is in
 ‘ heaven, he also having a sharp sickle. And another
 ‘ angel came out from the altar, who had power

‘ over fire ; and cried with a loud cry to him that had
 ‘ the sharp sickle, saying, Thrust in thy sharp sickle,
 ‘ and gather the clusters of the vine of the earth ; for
 ‘ her grapes are fully ripe. And the angel thrust in
 ‘ his sickle into the earth, and gathered the vine of
 ‘ the earth, and cast it into the great wine-press of the
 ‘ wrath of God. And the wine-press was trodden
 ‘ without the city, and blood came out of the wine-
 ‘ press even unto the horse bridles, by the space of a
 ‘ thousand and six hundred furlongs.’

The words of Joel, *chap.* iii. 13, 14. may with propriety be applied to this dreadful slaughter, as well as to the destruction of Gog and Magog, of which before,
 ‘ Put ye in the sickle, for the harvest is ripe : come,
 ‘ get you down ; for the press is full, the fats overflow ; for their wickedness is great. Multitudes,
 ‘ multitudes in the valley of decision ; for the day of
 ‘ JEHOVAH is near in the valley of decision.’

As the *harvest* is a little before the *vintage*, I have thought that the *former* may point out the destruction of the army that shall gather against Jerusalem ; and the *latter* the total overthrow of this formidable host, that shall combine against the King of kings : for both the harvest and the vintage are used in the same sense, to intimate the speedy riddance which the Lord will make in the earth by cutting off the transgressors, that wickedness may be destroyed.

Oh what destruction shall come upon mankind in that dreadful day ! and how great must their wickedness be, to move the merciful Saviour thus to tread them down in his anger !

But

But no event can be more clearly prophesied of than this : and however some may be disposed to doubt of it, or, which is much the same, spiritualize it away ; yet it will surely come, and must take place, to subdue the whole earth, and to break in pieces the nations, as with a rod of iron ; to make way for his kingdom to spread, and prevail over all.

‘ Alas, who shall live, when God doeth this ? ’ As much as we would wish to live to see the glorious reign of our Lord on earth, our flesh must tremble at the thoughts of these desolations ; but if we are so happy as to sleep in Jesus before that time, we shall come with him, and enjoy that scene as a high triumph, which in our present state would fill us with terror and amazement.

The prophecies are full of dreadful threatenings of destruction and desolations ; but they are all intended to open the way for that display of the goodness of God, that shall astonish all that behold it ! I shall at present only notice the writings of one prophet more upon this subject, and so put an end to this scene of desolation, which for its greatness is called an utter destruction.

‘ I will utterly consume all things from off the land,
 ‘ saith JEHOVAH. I will consume man and beast ;
 ‘ I will consume the fowls of the heaven, and the
 ‘ fishes of the sea ; and the stumbling blocks, with the
 ‘ wicked ; and I will cut off man from off the land,
 ‘ saith JEHOVAH. Hold thy peace at the presence
 ‘ of ADONAI JEHOVAH ; for the day of JEHOVAH is
 ‘ at hand : for JEHOVAH hath prepared a sacrifice,
 ‘ he hath bidden his guests. The great day of JEHO-

‘ VAM

‘**VAH** is near, it is near, and hasteth greatly ; even
 ‘ the voice of the day of **JEHOVAH** : the mighty man
 ‘ shall cry there bitterly. That day is a day of wrath,
 ‘ a day of trouble and distress, a day of wasteness and
 ‘ desolation, a day of darkness and gloominess, a
 ‘ day of clouds and thick darkness. A day of the
 ‘ trumpet and alarm against the fenced cities, and
 ‘ against the high towers. And I will bring distress
 ‘ upon men, that they shall walk like blind men,
 ‘ because they have sinned against **JEHOVAH** : and
 ‘ their blood shall be poured out as dust, and their
 ‘ flesh as the dung. Neither their silver nor their
 ‘ gold shall be able to deliver them in the day of
 ‘ **JEHOVAH**’s wrath, but the whole land shall be
 ‘ devoured by the fire of his jealousy : for he shall
 ‘ make a speedy riddance of all them that dwell in
 ‘ the land.’

‘ Therefore wait ye upon me, saith **JEHOVAH**, until
 ‘ the day that I rise up to the prey : for my determi-
 ‘ nation is to gather the nations, that I may assemble
 ‘ the kingdoms, to pour upon them mine indignation,
 ‘ even all my fierce anger ; for all the earth shall be
 ‘ devoured with the fire of my jealousy.’ But all these
 dreadful judgments and desolations are designed to
 introduce the kingdom of Christ ; for it is immedi-
 ately added, ‘ For then will I turn to the people a
 ‘ pure language, that they may all call upon the name
 ‘ of **JEHOVAH**, to serve him with one consent. From
 ‘ beyond the rivers of Ethiopia my suppliants, even
 ‘ the daughter of my dispersed shall bring mine
 ‘ offering :’ Zeph. i. 2, 3. 7. 14, 15, 16, 17, 18.
chap. iii. 8, 9, 10.

Awful and terrible as these judgments are, by which the greatest part of the inhabitants of the world shall be cut off, they are strictly just, and very glorious; and as they are absolutely necessary to prepare the way for the kingdom of Christ, they are even in a sort desirable, and to be wished for, and especially as the destruction of the wicked is intended finally for the good of the sufferers themselves. In this view alone, all those numerous prayers for the utter ruin and destruction of the workers of iniquity, with which the Scriptures so much abound, may be reconciled to the spirit and language of the gospel, and the most delicate feelings of the souls that are born of God; and are perfectly consistent with the ideas we have of the benevolence of the great JEHOVAH, who is *good to all*, and whose *tender mercies are over all his works*.

All the enemies of Christ's kingdom, that shall gather against him from among mankind, being destroyed and slain, and their leaders taken and cast alive into a lake of fire burning with brimstone; Satan himself, and all his numerous host of evil angels, next come into remembrance, and must be taken and bound, and cast into the bottomless pit, or abyss, and there shut up, for the space of a thousand years, even during the time of the personal reign of our Lord on the earth.

To this event the prophet hath an eye when he saith, ' And it shall come to pass in that day, that
' JEHOVAH shall punish the host of the high One on
' high, and the kings of the earth upon the earth.
' And they shall be gathered together as prisoners are
' gathered in the pit, and shall be shut up in the
' prison,

‘ prison, and after many days shall they be visited.
 ‘ Then the moon shall be confounded, and the sun
 ‘ ashamed, when JEHOVAH of hosts shall reign in
 ‘ Mount Zion, and in Jerusalem, and before his
 ‘ ancients gloriously :’ Isai. xxiv. 21, 22, 23.

That day, is an expression very often used in the prophecies, and frequently, as in this place, refers to Christ’s coming and reigning on earth. By the high One I understand Satan, and by his host the fallen angels ; by their being punished, their confinement in the bottomless pit is intended ; here called, by way of eminence, *the pit* and *prison* : the punishment of the kings of the earth upon the earth, is that terrible overthrow and slaughter which I have just been treating of ; their being gathered together as prisoners, and shut up in the pit, seems to intend, that Satan, his evil angels, the souls of the kings of the earth, and their armies slain by the sword of the Lord, and in general all wicked spirits whether angelic or human, shall all be gathered together and shut up in the bottomless pit, or vast abyss ; where the spirits of those who were disobedient in the days of Noah were confined ’till our Saviour’s death. Their being visited after many days ; implies nothing more here, than that they shall be let out, or brought out at the close of the Millenium, and afterwards shall be cast into the lake of fire, which is the second death. I have been formerly of the opinion that this passage intended their restoration to happiness, and so it stands in some of my works ; but I give up this idea of the text, and conclude with a degree of moral certainty, that though a temporary release from the pit is certainly intended, yet
 not

Not a release from sin and suffering ; for though death and hell shall certainly deliver up the dead which are in them, yet it is only that they may be judged according to their works ; and then such as are not written in the book of life shall be cast into the lake of fire. So that though being visited, certainly intends, in the language of prophecy, a change of circumstances, yet not always for the better. An instance of the same language occurs in the prophecy of Ezekiel, respecting Gog and Magog, where it is evident that their destruction is intended :—‘ After many days, thou shalt be ‘ visited ; in the latter years thou shalt come into the ‘ land that is brought back from the sword,’ &c. Ezek. xxxviii. 8.

This is the great advantage of attending to the prophecies, in their plain and most obvious sense and connexion ; for by thus doing, we shall be able generally to correct any mistakes that we may inadvertently have fallen into, from a partial view of the subject.—If the doctrine of the *final restoration* of all beings to obedience, holiness and happiness, be true, we shall find it prophesied of in the Sacred Writings ; and if it be not clearly revealed, I shall make no scruple to retract it, as openly as I have espoused it. But at present we have other matters under consideration, that must first take place ; among which, this binding and confining Satan for a thousand years, in the bottomless pit, demands our attention, as a very extraordinary prophecy, that hath never been fulfilled : for though some will tell us that the devil was bound when Christ was born, and others in the days of Constantine ; yet we may easily be convinced that all nations, in all

periods, have been deceived by him hitherto ; and therefore any attempt to accommodate this prophecy to past events, proves nothing so much as the weakness of the arguments made use of for that purpose. For if the devil was bound in the days of Constantine, and for a thousand years after—how came all that darkness, deception, and wickedness in the world, which abounded during that night season ? Besides, at that rate, he must have been loosed between four and five hundred years already ; which can hardly be called a little season, compared with a thousand years. And if Satan was bound in the fourth century, and loosed in the fourteenth, I think it is better for the world to have him loosed than bound : for bad as these times are, they seem much better than those dark periods of the tenth and eleventh centuries, which were included in the thousand years when Satan was bound, according to this hypothesis. But I am almost ashamed to have attempted to confute so ridiculous a notion ; for it is very little short of casting the highest contempt upon this grand prophecy, big with such an important event, to suppose that it hath ever been fulfilled. But as this great subject requires some considerable labour upon it, I shall endeavour to throw what light I can upon this dark and mysterious affair, in as little compass as possible.—You must perceive that it is necessary for me to speak upon the binding and confining of evil spirits, as the last public enemies of Christ and his kingdom, that remain after the slaughter of the rebellious kings and their armies, and the casting of the beast and false prophet alive into the lake of fire and brimstone.

However

However many persons may differ from me in sentiment, yet if they acknowledge the rule I go by in these Lectures to be good; *viz.* to take the whole Bible as canonical and authentic, and to understand and explain the prophecies that remain to be fulfilled, in the same plain and obvious sense as time has shewn the former prophecies should have been understood and explained; then it must be confessed by them, that I must understand the prophecy of the binding of Satan, in the same literal sense in which I have explained other prophecies.

There is this advantage in explaining the prophecies in the most literal sense possible; that all those which the mystics would call the spiritual senses, are generally comprehended in the plain and obvious meaning of some other passages; and by this view, the Bible becomes infinitely richer, has more novelty, grandeur, variety, and beauty in it, in this light, than it possibly can in any other. In this instance, the plain sense of the words conveys all the necessary meaning: for what spiritual senses can be found in this prophecy, with all the invention of the most ingenious, that will not be comprehended in the simple idea of Satan's being bound, and shut up in the bottomless-pit for a thousand years? For if he has no power to rove abroad, or deceive the nations, for a thousand years—then all the possible good spiritual senses of the prophecy are fulfilled: for if he doth not come near to deceive or tempt men during that period, certainly, they can receive no damage by him, and will have no occasion, as now, to watch against him.

I shall therefore, being on strange ground, proceed with the utmost order and regularity that I can, and not daring to go without my guide and light in this obscure way, I shall have continual recourse to the sacred Scriptures; and if what I shall say be founded upon the plain sense and meaning of them, I shall little regard all the contempt of modern infidels on this occasion: for so long as I follow the rule that I have laid down, none can justly censure me; for if that rule be good, it will carry me through all difficulties.

First then, in order to interpret the binding of Satan literally, it must be proved from Scripture, that there are such beings as evil angels: and that they have a leader, or prince, called *the devil, and Satan*, a destroyer, and an adversary to man. And it is well known to those who are conversant with Scripture, that the doctrine of evil angels, roving about to hurt and tempt mankind, is very familiar in the sacred volume; and though St. Jude is the only writer that tells us, in so many plain words, that ‘The angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting (or rather, unknown) chains, under darkness, unto the judgment of the great day;’ Jude 6.—yet he speaks of it as an universally acknowledged fact; and the same is constantly implied throughout the whole Bible, and especially in the New Testament.

I shall be told by some, that there is no devil but the evil in man’s nature; and this is so often said by those who ought to know better, that many people receive it for an undoubted truth, without farther examination:—I shall therefore take this opportunity fairly

fairly to confute this opinion, which leads to infidelity, by shewing the palpable absurdities of the same.

If this opinion be true, then our Lord could not possibly be tempted by the devil in the wilderness; for he had no evil in his nature, and there was no man with him in that dreary desert; so that it infallibly follows, either that there must be an evil spirit, called *the devil*, distinct from the evil in man, or the account of our Saviour's temptations is false. By the same rule, a great number of his miracles were mere juggling tricks, and the accounts given of them by the evangelists, no better than fables: for if there are no such beings as evil spirits, then it will follow, that they could never have entered into or possessed the bodies of men; and consequently Christ could never have cast them out: for it was not possible that devils should come out of many, crying *Thou art the Christ*, if there were none in existence. Equally absurd it would be to suppose that *he suffered not the devils to speak, because they knew him*, upon the supposition of there being no devils but the evil in man, or wicked men. Besides, by this cunning artifice, we may reverse Christ's sentence against the Pharisees, and clear them, in some measure, of the blasphemy against the Holy Ghost; for if there are no devils, Christ did not cast them out at all, neither by Satan, nor by the Holy Ghost. But then, how shall we clear the character of Christ of folly and falshood? Folly in him to suppose that he cast beings out of the bodies of men, which beings never had a real existence; falshood, in testifying that he did cast them out, and that the Pharisees were guilty of blasphemy,

blasphemy, in attributing those wonderful miracles to the power and influence of the prince of devils.

St. Peter thought there was a devil, or he would never have said, ‘ Be sober, be vigilant : because
 ‘ your adversary the devil, as a roaring lion, walketh
 ‘ about seeking whom he may devour : whom resist,
 ‘ steadfast in the faith,’ &c. 1 Pet. v. 8, 9. And St. James was of his opinion, when he said, ‘ Resist the devil,
 ‘ and he will flee from you,’ James iv. 7. And it is plain St. Paul not only thought that evil spirits actually existed distinct from the evil in man, but also judged them to be more dreadful, powerful, and dangerous enemies, than all the evils of flesh and blood, which in comparison of them he regarded as nothing ; and therefore he says, ‘ Finally, my brethren, be strong
 ‘ in the Lord, and in the power of his might. Put
 ‘ on the whole armour of God, that ye may be able
 ‘ to stand against the wiles of the devil. For we
 ‘ wrestle not against flesh and blood, (only, *or* as our
 ‘ chiefest and mightiest adversaries) but against principalities, against powers, against the rulers of the
 ‘ darkness of this age, against spiritual wickedness in
 ‘ high places :’ Ephes. vi. 10, 11, 12. And therefore, as he considered angels such dangerous adversaries, he exhorted the Christians, above all, to take the shield of faith, wherewith they should be able to quench all the fiery darts of the wicked one. All which would have been quite useless and unnecessary, if no evil spirits exist. But when I have urged this passage of the apostle as a solid proof of the existence of evil angels, I have been told that by principalities and powers, and the rulers of the darkness of this age, nothing more
 than

than wicked kings and magistrates were intended. But this is liable to three capital objections, which prove it absurd : 1. In that case they would have had nothing but flesh and blood to have wrestled with, either in themselves or others. 2. The weapons which St. Paul recommends, such as the shield of faith, the helmet of salvation, and the sword of the Spirit, though excellent armour against devils and evil spirits, do not seem so proper to fight against men withal. 3. Though the Christians were commanded to resist the devil, and war against those powerful enemies, yet they were always required to submit to and honour magistrates : and for several centuries after Christ, there was never an instance of any Christians rebelling against the emperors, princes, or rulers under whom they lived : and therefore it is evident they understood the apostle's directions to wrestle and fight against devils, but not against kings and governors. Besides, if there be no devils, or evil angels, what were those principalities and powers whom Jesus spoiled, and of whom he made a shew openly, triumphing over them in his death and resurrection ? Col. ii. 15. Surely none will pretend them to be kings and earthly rulers. And who is the prince of the power of the air, the spirit that now worketh in the hearts of the children of disobedience ? Ephes. ii. 2. And what did our Saviour mean by saying, ‘ The prince of this world cometh, and hath ‘ nothing in me ?’ St. John xiv. 30.

But surely I need say no more to prove the existence of the devil and his angels, or evil spirits, distinct from the evil in man ; for if this doctrine be not true,

true, the divine authority of the whole Bible is set aside at once, and we have nothing to depend upon.

But my course of Lectures wholly stands upon this ground, that the Scriptures are true, and that all the facts related therein are to be understood in their most literal sense, and that all the prophecies shall be punctually fulfilled according to their obvious meaning ; and I am willing to stand with the plain literal sense, or fall if that be overthrown ; I shall therefore go on (taking God's book for my guide) with as little fear, anxiety, or hesitation in this part of my subject, as any other : for how difficult soever it would have been to have discovered the truth of ourselves, in this matter ; yet since God has revealed it, we may safely believe, nor fear deception.

1. It is evident then from the Scriptures, that a great number of the angels rebelled against God, and kept not their first estate ; and are, through sin, become enemies to their Creator, and destroyers of men.

2. These evil spirits have a king over them, called The angel of the bottomless pit ; Abaddon ; Apollyon ; A destroyer ; Belzebub ; The Prince of devils ; Satan ; An adversary ; The dragon ; The old serpent ; and, by way of eminence, The Devil. See Rev. ix. 11. St. Matth. xii. 22——29. St. Mark iii. 22——27. St. Luke xi. 14——22. Rev. xx. 2. 7. 10. and many other places.

3. These evil spirits rove at large, within certain limits, and probably do not pass beyond our system, being confined by the power of God ; their chief power is exercised within our atmosphere, which was most likely their kingdom before they fell, but is now

a kind

a kind of large prison to them, where they are kept in chains of darkness, in fearful expectations of a closer confinement, and greater punishment ; but having so much room to rove in, they are as capable of practising mischief within the limits assigned them, as though they could rove through the universe at large.

Thus we read in Job, that, ‘ When the sons of God came to present themselves before JEHOVAH, Satan came also among them. And JEHOVAH said unto Satan, Whence comest thou? Then Satan answered JEHOVAH, From going to and fro in the earth, and from walking up and down in it:’ Job. i. 6, 7. ii. 1, 2. Here we find an evil agent, that was capable of going to and fro, and (permitted by God) was able to work the greatest mischiefs imaginable. Read the whole of the two first chapters, wherein great light is cast upon this subject. See also Zech. iii. 1, 2. where it appears that Zechariah saw Satan standing at the right hand of Joshua, to resist him. All which passages, and many others, shew Satan to be a real, living, wicked, powerful, and cunning intelligent being, void of love and goodness.

4. The history of our Saviour, and many of his discourses must be rejected, unless the real existence of devils and evil spirits be believed : there is no alternative ; for he frequently cast them out, they spoke to him, they besought him, and, in some instances, he granted their requests : he frequently alluded to them in his discourses ; one of which, as a specimen, I will read.

‘ When the unclean spirit is gone out of a man, he (that is, the unclean spirit) ‘ walketh through dry places, ‘ seeking rest : and finding none, he saith I will return ‘ to my house (that is, the man) whence I came out. ‘ And when he cometh, he findeth it swept and garnished (that is, ready to receive him as an inhabitant again). ‘ Then goeth he, and taketh to him seven other spirits ‘ more wicked than himself : and they enter in and ‘ dwell there : and the last state of that man is worse ‘ than the first,’ St. Luke xi. 24, 25, 26. St. Matth. xii. 43, 44, 45. Here we find that evil and unclean spirits are conscious beings ; are capable of existence separate from man, into whom they might enter, from whom they might depart, and to whom they might return ; but always unhappy creatures in themselves, and seeking to make others so.

5. When Christ was on earth, Satan tempted him, but could not overcome him : after which he made an offensive war against the evil spirits, and cast many of them out of their habitations, and delivered many bodies from their possession. They knew him, and finding his power over them so great, they feared lest he was come to shut them up, and confine them in the bottomless pit or abyss, and to inflict torments upon them infinitely greater than what they endured : This caused them to cry out, ‘ Let us alone ; what ‘ have we to do with thee, thou Jesus of Nazareth ? ‘ Art thou come to destroy us ? I know thee who thou ‘ art, the Holy One of God :’ St. Mark i. 24.

And others cried out, saying ; ‘ What have we to do ‘ with thee Jesus, thou Son of God ? Art thou come
‘ hither

‘ hither to torment us before the time ? ’ St. Matth. viii. 29.

And again, ‘ What have I to do with thee, Jesus, ‘ thou Son of God most High ? I beseech thee, ‘ torment me not : ’ St. Luke viii. 28.

‘ What have I to do with thee, Jesus thou Son of ‘ the most high God ? I adjure thee by God, that ‘ thou torment me not : ’ St. Mark v. 7.

Now if the devils do not exist, and there are no such beings, how could they beseech him much that he would not send them out of the country ? And also that he would not command them to go out into the deep ? by which the great abyss is intended, the bottomless pit, and not the ocean of water ; as is evident by their requesting leave to enter into the herd of swine ; and when leave was granted, they caused the swine immediately to run down into the lake. They did not fear the water, but dreaded being deprived of their power to hurt, tempt, deceive, and torment mankind ; they feared being confined to the deep and dark pit : By this it would seem that they have some knowledge of what is to be their doom, and that they are to be shut up in the abyss, by the powerful hand of Christ the Son of God, at his appearing on earth ; and finding him then really in the world, where they had roved at large so long, they were afraid he was come to shut them up, and take away their power, and to punish them for their rebellion. They cried, prayed, besought, and adjured Christ, whom they called, The Son of God most High, the Holy One of Israel, that he would not torment them. But what shall we think of those

wicked men and women, that are *so much worse than the devils*, as to dare to blaspheme the holy name of Jesus, and call for curses and damnation from the hands of God? Oh how great their sins! how unparalleled their boldness! and how dreadful shall be their punishment!

6. But the appointed time shall come, when Satan, and all his host, shall be bound and cast into the abyss; There shall he and his angels be totally confined, and shut up during a thousand years; he and they shall have no power to walk about—to work mischief—to tempt, deceive, or hurt mankind any more—or to attempt any thing against the kingdom and interest of Christ, during that whole period of his reign on earth: The whole atmosphere shall be entirely cleared of evil spirits of every kind—and all the effects that have been produced by them in nature shall cease. O glorious period! when shall it arrive?

7. If any should object, that Satan and his angels, being spirits, cannot be bound, shut up, and actually confined in any place; let such know, that He that made Behemoth the chief of his ways, can make his sword approach unto him; and he who created angels, and gave them liberty, is able to confine them within any limits he pleases, much more easily than men can confine criminals, with the strongest chains, in dark dungeons.

It is likely that all created beings have vehicles that are properly their bodies, though the angels that surround us are clothed with those that are too subtle for us to behold with our present organs, unless supernaturally assisted. An angel cannot be in two places at the
same

same moment, any more than a man ; though they are able to pass immense distances in a very short time. As they are subject to location and space, our Lord can easily bind Satan and his angels, and confine them where he pleases, as long as he pleases : and he hath informed us where he will confine Satan ; even in the bottomless pit, the abyss, in the heart or the lowest parts of the earth : and the length of that confinement is also specified, even *a thousand years* ; during which period our Lord shall reign upon the earth : and when that age is expired, Satan shall be loosed for a little season ; and afterwards, with all his adherents, shall be cast into the burning lake.

Whether our Lord shall with his own hands bind Satan, and so the angel that shall come down from heaven with the key of the bottomless pit, and a great chain in his hand, be understood of himself, who was once dead, and is alive, and lives for evermore, and has the keys of hell and death—who has all power in heaven and earth—who openeth, and no man shutteth ; and shutteth, and no man openeth ; or whether he shall command one of his mighty angels, and give him power and authority to bind Satan, the matter is much the same : Satan shall be bound a thousand years—shall be cast into the bottomless pit—shall be shut up, and a seal shall be set on him, that he shall deceive the nations no more, 'till the thousand years reign of our Saviour on the earth shall be fulfilled.

Of which glorious period the Scriptures speak largely, and very particularly ; and the prophets dwell with rapture on the glowing theme : They enumerate the blessings of the Messiah's government in lofty strains,

strains, and declare, with the greatest certainty, the wonderful things that shall take place at that time.— I shall endeavour to follow them in their descriptions, and shall set before you the prophecies relating to that grand event; all which I shall explain according to the obvious and literal sense: for I fully believe that God meant we should understand him; and therefore he hath spoken in the most direct, proper, plain, and positive manner of those great things. And the truth is, that there is nothing that hinders the glorious prophecies respecting the kingdom of Christ on the earth from being believed, more than the astonishing greatness of the wonders they predict. Whereas, this very consideration should rather induce us to believe them; as the more glorious they are, the more worthy they appear for God to promise; and where he hath certainly promised, it can be no question, whether or not it is worthy of him to perform.

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